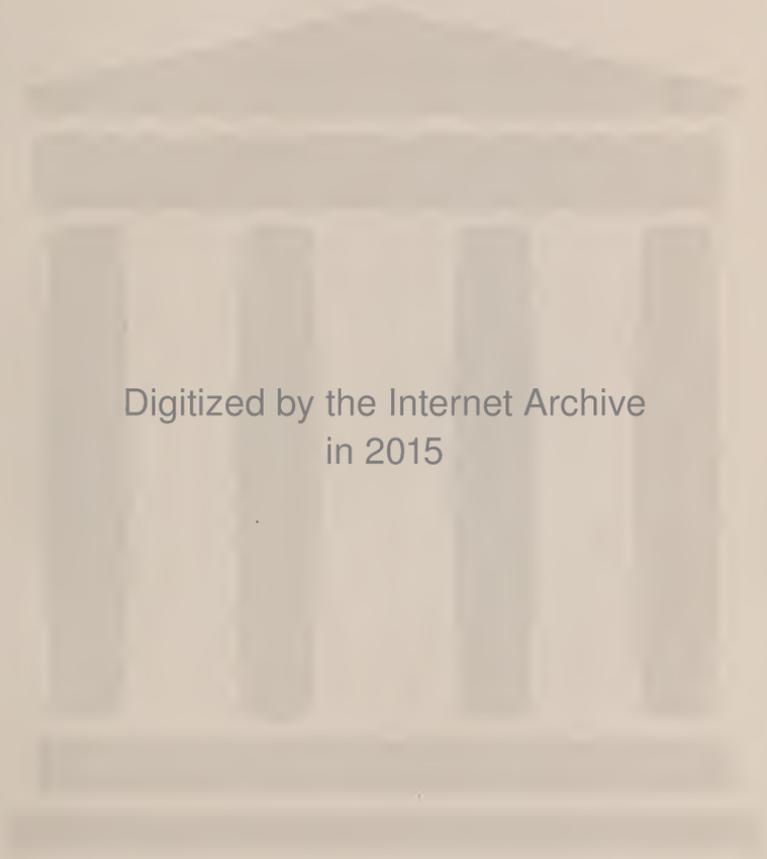




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THE
MISSIONARY HERALD.

VOL. XC. — APRIL, 1894. — No. IV.

We are glad to ask the readers of the *Herald* to stop at the outset of this number and hear what the Treasurer has to report. The month of February has been one of encouragement, as will be seen by the figures below.

	February, 1893.	February, 1894.
Donations	\$31,173.25	\$32,067.26
	Less for debt,	549.15
		<u>31,518.11</u>
Legacies	7,911.68	17,135.92
	<u>39,084.93</u>	<u>48,654.03</u>
Gain in regular donations, \$343.86; gain in legacies, \$9,224.24; total gain, \$9,596.10.	Six months last year.	Six months this year.
Donations	\$247,072.92	\$267,748.07
	Less for debt,	29,633.97
		<u>238,114.10</u>
Legacies	76,241.39	60,839.02
	<u>\$323,314.31</u>	<u>\$298,953.12</u>
Loss in regular donations, \$8,958.82; loss in legacies, \$15,402.37; total loss to March 1, \$24,361.19.		

Having studied these figures for a moment our readers will be ready to have us ask for earnest and thoughtful giving for the months to come in view of the deficit which we must report of nearly \$25,000. Adding to this the old debt of last year, which now amounts to over \$58,000, we find ground for solicitude. We welcome with every week letters from all over the country expressive of warm interest in the financial prosperity of our beloved Board.

A TELEGRAM received on February 28 from Samokov, Bulgaria, announced the death of Mrs. Isabella G. Clarke, wife of Rev. James F. Clarke, of the European Turkey Mission. Mrs. Clarke has been an invalid for a long time and tidings of her death were not altogether unexpected, but her loss will be none the less felt by her kindred and the mission. We have as yet received no particulars as to her home-going.

SEVERAL scores of Young People's Societies of Christian Endeavor have already sent in their gifts toward the support of village schools, the object which was specially set before these societies for their Christian Endeavor Day contributions. To each of these has already been forwarded a letter relating to these village schools. Some Junior Christian Endeavor Societies have also made their offering toward our "Micronesian Navy." We hope soon to hear from other Endeavor Societies who wish to have a share in this good work.

A MOST serious break has occurred in the embankments of the Peiho River, causing such a diminution of water between Peking and Tientsin that boats cannot ascend the stream. For a large part of the distance between the coast and the capital, transportation must be overland, and the means for such transit are wholly inadequate to the needs of the people. The thousands of boats which usually fill the river, carrying grain and supplies, are unemployed. An estimate of the intelligence and capacity of the people to cope with such a disaster may be found in the fact, recently reported by Mrs. Sheffield, that the last grand effort for closing the breach in the embankment was a scheme to appease the earth dragon who was supposed to have caused the break. Several days were devoted to theatrical exhibitions near the crevasse, which it was hoped might placate the dragon; but so far from doing this, a fresh break occurred, and the people regard the dragon as implacable and have for the present ceased further efforts to remedy the evil.

WHY the Turkish government should have taken such extraordinary pains to prevent any allusions in the press to the burning of the famous mosque at Damascus it is not easy to understand. The fire occurred on the fourteenth of October last, and the destruction of the building had a most depressing effect upon the city. It is said that people regarded it as a portentous calamity, indicating the decay of Turkish power and prestige. One of the most singular facts connected with the mosque is that an inscription upon one of its towers, which was placed there when the building was the Church of St. John the Baptist, prior to the conquest of Omar, has been allowed to remain during all these centuries. Strange to say, in this last fire the tower, with its inscription, was not injured. There it stands to-day, looking down on the ruined mosque, and one may still read the words: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion is from generation to generation."

SOME of our subscribers did not receive their copies of the *Herald* for last month in due season. The occasion of the delay was a serious fire in a building adjoining the one in which our magazine is mailed, by which a portion of the edition was damaged by water, and had to be replaced.

A BRIEF note from Mr. Walkup, dated Apaiang, Gilbert Islands, November 6, gives a hint of what his full report, which will soon be here, will be. His little vessel, the *Hiram Bingham*, after ten and a half months' service was at her *one hundred and second* anchorage; she has visited fifteen islands, at which she has called thirty-one times, and has had a year of fine breezes and few calms. Mr. Walkup believes that this year of work will count for more within the Gilbert Islands than four years of work when depending solely on the *Star*. It is expected that the *Morning Star* will reach Honolulu before the first of April, possibly before this issue of the *Herald* reaches its readers.

THE very remarkable story by Rev. W. W. Curtis, entitled "Applied Christianity in the Hokkaido," given in our pages recently, has been received, as we were confident it would be, with great interest by many of our readers. The account has been reprinted in leaflet form and copies may be had freely at our Publishing Rooms.

A PARAGRAPH in the *Missionary Herald* for January states that Dr. Holbrook, of Kōbe, had found in Japan, supported by the government, but six schools higher than the primary grade which admit girls. Dr. Holbrook informs us that the schools referred to were the Koto sho gakko, meaning literally "higher primary," but which are practically of the grammar grade, and not what would be called primary in the United States.

A STRIKING illustration of the growth of the Christian Endeavor movement is a magazine of forty pages in the Japanese language, which is the organ of the Society in Japan. Its editor is Mr. Y. Machino. The fifth number is before us, but we are able to read no word of it except a table of contents on the last page, from which we learn that its articles are entirely devoted to the interests of the Society in its work for Christ and the Church. The movement certainly has taken strong hold upon the Japanese when they sustain such a monthly magazine as this.

WE are asked by missionaries to caution all correspondents in reference to full prepayment of mail matter sent to foreign countries. To all our missions, excepting Mexico, the rate on letters is five cents *a half-ounce*, not one ounce, as in this country. Any failure to fully prepay mail matter subjects the receiver abroad to a payment of double rate on the whole package. Only foreign postal-cards should be used; domestic postal-cards with a stamp added are unauthorized. Care upon this matter will save our missionaries from unnecessary annoyance and expense.

WE hear from several sources of the deep impression produced by the address of Mrs. Isabella Bird Bishop, which was printed in our February number. Many of our readers will be glad to know that the address has been issued in a tract form, and can be obtained freely at the publishing rooms of the Board by those who desire to distribute it. The address has produced a profound impression in England, and over 100,000 copies of it have been called for in leaflet form. Pastors could do nothing better for their people and for the cause of missions than to read this address entire before their congregations, as several pastors have already done.

TELEGRAMS from Cape Town and Tati, South Africa, dated February 16, tend to confirm the rumor that Lobengula, King of the Matabele, has died from fever. The British Commissioner thinks the report is probably true and yet it cannot be said to be definitely confirmed. The king's regiments are now coming in to surrender, save one, which it is reported is guarding the king's grave. It is impossible to deny that Lobengula alive would be a menace to peace, not only in the district where he ruled, but north of the Zambesi, among the Barotse, whither he would doubtless seek to make a raid. If the report of his death should be confirmed, we should expect that tranquillity would soon be restored in these sections of South Africa.

SINCE the Moravian missions commenced, 162 years ago, they have sent forth 2,383 European and American missionaries, male and female. A noble record surely.

SOME pleasant things are told of most uncivilized people in all parts of the world ; yet everywhere there are cruelties innumerable. We have had, on the whole, good reports of the disposition and ability of the natives of West Central Africa. Many of them have shown much kindness to our missionaries. But it must not be forgotten that the habitations of cruelty are there. Mr. Read reports that in the king's enclosure at Bailundu he recently saw three women and a girl loaded with heavy chains, and also a strong man who had been enslaved, held fast with a heavy wooden yoke around his neck.

WE do you to wit of the grace of God bestowed upon the churches of Niué, the island in the Southern Seas called Savage Island by Captain Cook, because of the character of its inhabitants. It has now a population of about 5,000, but there are eleven native pastors and 1,646 church members. In the year 1892 these churches sent from their own membership four missionaries with their wives to New Guinea. Besides supporting their own pastors, these Christians contributed within the last year \$1,500 to the funds of the London Missionary Society for the carrying forward of missionary work. Should the Congregational churches of the United States send out missionaries in a similar proportion to their membership, there would go from us this year over 1,200 ordained missionaries and their wives.

THE Procurator of the Holy Synod of Russia himself confesses that the repressive measures against Stundists and other nonconforming religious bodies are a failure. He mentions eight or ten provinces in each of which there are from 50,000 to 80,000 nonconforming Christians, while in the Don country they are said to number 106,000 souls. This high official of the Russian church admits that the strict moral discipline, the close sympathy, and the earnest religious life of these people have enlisted the voluntary adhesion of the simple, ignorant Russian peasants. Why, then, does not Russia suffer these people, so deeply religious and so thoroughly moral, to live ! A leading Stundist banished with his associates to the Transcaucasian provinces wrote recently to a friend in a most hopeful spirit : " Pray for us that we may have strength given us to bear our cross uncomplainingly. Although we have lost our liberty, and are confined here among high, gloomy mountains, we have not yet lost that liberty which God has given us in his dear Son ; and we are reminded to look up to the hills, whence cometh our aid. Often we ascend the hills, and there bend our knees in praise of our God, perfect freemen."

IN accounting for the missionary zeal of the Moravian church, one of its pastors said that " when converts join us we try to make them realize that they are joining a great missionary society." Whatever else the church is, and there is much else that it should be, it ought certainly to be a great missionary society.

WITHIN the past year there has been an increase of twenty names upon the list of medical foreign missionaries connected with British societies. The present number is 185 ; of these, 27 are connected with the Church Missionary Society, 26 with the Free Church of Scotland, and 18 with the London Missionary Society.

ON the thirtieth of January last the Doshisha Institution at Kyōto dedicated its new Theological Hall. Within the hall is a marble tablet bearing this inscription: "This building was erected in memory of Byron Stone-Clark, of Brooklyn, N. Y., U. S. A., who died January, 1891, aged twenty-three years. The study of the Word of God was dear to him." The cost of this structure was \$11,500 (gold), and was provided for by Mrs. Clark in memory of her son. The building, which is of brick and stone, is said to be the finest in Kyōto, if not in Japan. On the day of dedication the chapel was filled by an audience of more than 600 persons, and addresses were made, Dr. Ichihara, acting president, by Rev. G. E. Albrecht on "The Authority of the Scriptures," and by Rev. K. Miyagawa, pastor at Osaka, on "The Christianity of Christ." Rev. Dr. J. D. Davis led in the prayer of dedication. Dr. DeForest, in writing of this dedicatory service, says: "The spirit of the great meeting was one of deep earnestness in evangelical faith, combined with a broad and fearless sympathy with truth. The two orators, starting from entirely different points, ended in the same inspiring thought, exalting the direct spiritual contact of man with God, and the possibility of immediate union and communion with the one Father of all men." This new Theological Hall, by its beauty as well as by the conveniences which it supplies, will give emphasis to the religious character of the Doshisha, and will help to make it, what it has been in the past, an institution for the advancement of Christian knowledge and evangelical truth.

"TELL the people of great heroes (Britain) that their black dirt ruins our nation, spoils our homes, breaks our hearts." So said a Chinese wife as she pressed her cheek, wet with tears, against that of a missionary lady to whom she had confided the story of the destruction of her happy home since her husband had become an opium-smoker. Whatever conflicting testimony there may be as to the use of opium in India, there is but one voice as to the desolation it is causing in China.

A MISSIONARY of the Society for the Propagation of the Gospel reported a journey which he took last October in company with others upon the Ganges, the boat being towed up the stream by natives who walked upon the banks. This missionary reports that one day, while ascending slowly, a man was seen lying at the edge of the water, while on the bank above eight or nine men sat smoking their pipes and chatting. It appeared that three or four of these men were the grown-up sons, and the rest the brothers or near relatives, of the man whom they had left to die at the edge of the stream. They did not wish him to die in his house, fearing that his spirit would haunt it, so they had already performed the funeral rites, expecting that the man would soon die. It seems that when the people have not the means for burning the whole body they burn the tongue, lips, and beard, and this horrible cruelty was committed upon this father and brother still living, and who, to all appearances, might have lived for months. The sufferings of the man must have been intolerable, and though his sons promised to take him home and care for him, the probability is that after the interruption was over they filled the man's mouth with mud and threw him into the river. Hinduism tolerates such things even to-day!

A MISSIONARY in Singapore was as much surprised as gratified to find his church freshly whitewashed. How was the work done? It was a labor of love on the part of a new Chinese convert, who said: "I did it to thank God."

THE treasurer of the Board has received from some friend, whose signature is X., with the injunction that no attempt be made to discover his or her identity, a check for \$1,000, to be appropriated as those who know the whole work and the places of greatest need may deem best. This unknown friend says: "It is not the action of the Worcester meeting that induces me to send what is, in proportion to my means, a large sum, but the exigencies of the work. The present seems to me not a time for the mere giving of tithes, but for passing over that which as stewards we hold till it is needed." Would that all the Lord's stewards apprehended as clearly as does this friend the exigencies in which his work is now placed, and would act accordingly. Those to whom God has entrusted resources should look upon the present year as presenting a call for offerings which are altogether beyond the ordinary rates of giving.

THE *Japan Mail* of January 20 contains a racy article by Rev. Dr. DeForest, in reference to the incident which occurred at the Parliament of Religions in Chicago, when, on the demand of a Buddhist speaker as to how many in the audience had read the life of Buddha, only five or six persons arose. The Buddhist made a point that it was absurd for men who had read so little of the life of Buddha to judge of Buddhism. Dr. DeForest turns the point by inquiring what life of Buddha was meant. No Buddhist has ever attempted to give to the English-speaking world a life of Buddha, while Christians have translated the life of Jesus into three hundred languages and are earnestly seeking to present it at the door of every man. If Buddhists believe thoroughly in the superiority of their master, why do they not give to the world a story of his life? In this connection Dr. DeForest commends very highly the volume by Rev. J. L. Atkinson, "Prince Siddartha, the Japanese Buddha," a book which we have recently noticed, published by the Congregational Sunday-School and Publishing Society, which is based on Japanese manuscripts such as are used by the Buddhists of Japan. This story of Siddartha's life, which is accepted by his followers in Japan, is all that would be needed by Christians to show them the vast distance between the so-called "Light of Asia," and Jesus, the Light of the World.

THE Ainus of Japan have long resisted the efforts of the English Church Mission to enlighten and Christianize them. In 1885 Mr. Batcheler baptized the first Ainu convert, in 1886 three more, and two each in 1889 and 1891. There were only eight Christians after twelve years of seed-sowing. But since then the long-expected harvest-time has come. One hundred and seventy-one persons have been baptized, making a church membership of 179, while 200 more are reckoned as catechumens. The centre of this work is Piratori, the old Ainu capital, and though the chief is a sad drunkard, every woman in the place has accepted Christ as her Saviour. Formerly only the men among the Ainus were allowed to have any religion. We hope to hear like joyful news of religious awakening from our friends of the American Baptist Mission among the Ainus.

OTHERS besides David can say: "Oh, how love I thy law." Bishop Tucker, of Uganda, reports that the people in that region are so eager to obtain the Bible that a man will willingly work for three months in order to purchase a single copy of the New Testament.

REV. O. H. GULICK and wife, of the Japan Mission, are now at the Sandwich Islands, laboring among the Japanese who are coming in large numbers to work upon the sugar plantations. Not only laborers are coming from Japan, but Christian preachers have been sent to minister to their countrymen, and the energetic Japanese pastor at Honolulu has secured for five preachers, who are expected soon to arrive, pledges of support from as many plantations.

A SINGULAR incident was connected with the death of the head of the Buddhist priesthood in Japan, which occurred on the seventeenth of January last. His title was the ex-Lord Abbot of Hongwan-ji. It seems that it was while he was walking along a corridor that he suddenly fell insensible. There were plenty of attendants near, but no one ventured to touch him. He was regarded as an incarnation of Buddha and his person too sacred to be touched, and so he lay upon the ground for a half-hour in his death agony, with no attempt to relieve him by any of his attendants. He died about an hour afterward. In 1889 he surrendered the office of Lord Abbot, and his son took his place.

MISS CHARLOTTE M. TUCKER, known throughout the world as A. L. O. E. (A Lady of England), died at Amritsar, December 2. Her father was connected with the Civil Service in India, but she lived in England prosecuting her literary work till 1875, when, at the age of fifty-four, she went to India never to return. Her literary works, consisting of stories and hymns, were very voluminous and were of a high order, pure and helpful, and they have had and still have an immense circulation wherever the English language is spoken. On her arrival in India she took her place at once among the native Christians, and during the last years of her life was an honorary worker connected with the Church of England Zenana Society. In heat and cold she went among the villages, reaching the women and establishing schools, especially for boys, and her labors were greatly blessed. A striking incident is told of a serious illness some eight years since during which, after considerable effort, she drew from her attending physician the statement that she would probably live but a few hours. As a friend writes: "The prospect filled her soul with joyous enthusiasm. The poor body, long ago trained to work for and wait upon the spirit, could not escape the infection or resist the stimulating forces of her joy. From that hour she began to amend and for many another year she has labored faithfully and happily, longing to depart and be with Christ, but willing, under protest, as it were, to abide in the flesh." Some weeks before she was taken ill she wrote of herself as "well, but old." And she added, "I am rather inclined to *parody* than to quote:—

My days are in the yellow leaf,
But still some garnered fruits are mine;
'Tis not the cankerworm and grief;
But peace, and hope of joys divine."

She was borne to her grave at Amritsar by the pupils of the Basing High School, amid a great company of weeping people who have watched her noble life through many years.

THE OUTLOOK IN JAPAN.

OUR readers are aware that certain special difficulties have of late arisen in Japan in connection with the prosecution of missionary work. We have not dwelt upon these difficulties in the pages of the *Missionary Herald* for two reasons; first, because it is quite impossible in any brief space to state the whole case so that it would be clearly understood, and, second, because amid the rapid changes which are going on the hope was cherished that such settlements would be made as would greatly relieve the situation. This hope has in good measure been realized, and we can say with much assurance that if the sky is not altogether clear the sun is yet shining through the mists, giving promise of a brighter day. It is difficult for us in this country to understand and to measure the force of the nationalistic sentiment which as a tidal wave has lately swept over Japan. After her long seclusion from the rest of the world, Japan on awaking to the fact that she was behind other nations eagerly sought for a time everything that was foreign. She accepted with keenest avidity the arts and sciences of the Western world. For a series of years there was a hot race for all that could be borrowed from Europe and America, in order to set forward the nation in the lines of progress by which the nineteenth century is distinguished. This wave has been followed by another as sudden and violent, but wholly refruent. Not that the Japanese intend to ignore the results of modern progress achieved in any part of the world, but they purpose to reconstruct whatever they receive until it becomes Japanese in form and substance. Of their ability to do this they seem to have no doubt, and they intend to have in politics, in philosophy, and in religion, systems that which shall be distinctly Japanese. Just now whatever is "foreign" is most unpopular. The failure to secure a revision of the treaties made before Japan had taken her present position among the nations, and which are most unjust toward the rising nation, has seemed to intensify the anti-foreign sentiment. Measures which have been adopted in the hope of bringing foreigners to appreciate the injustice of the treaties and so lead to their revision, such as the restrictions put upon residence and the holding of property in the interior, have added to the irritation. A certain public sentiment has been aroused against some Japanese Christians who, since foreigners could not legally obtain and hold a title to land in the interior, have purchased and held in their own names houses and other property for the use of missionaries. Such ownership is denounced as not *bona fide*, and these Christians are stigmatized as unpatriotic. This matter has gone so far that in most, if not in all, the missions it has been necessary to adopt some other method, whether satisfactory or not, for holding property for missionary purposes. It ought to be said that, with rare exceptions, these Japanese gentlemen who have given the use of their names for the holding of property have acted in perfect good faith, but the prevalent nationalistic spirit is so strong as in their view to render their position no longer tolerable.

In the meantime amid the present unrest in the theological world, and among alert minds—like those in Japan—minds by no means predisposed to the acceptance of any view because it is old or has been accepted by others, it was

to be anticipated that there would be much questioning on matters of faith, such as the inspiration and authority of the Scriptures, and the person and work of Christ. It has often been said that there are in America theologians, chiefly of the younger class, who seem fearful lest they should be left behind if they do not accept some of the views which are termed "Advanced." The ambition to be thought scholarly and up to the times is certainly not confined to one nationality, and the circumstances in which the Japanese are placed have tended to the development of this feeling. With their eager desire for independence of thought, and to escape from the traditions of men, it has been a question where some of the leading men might land. Would the "Japanese Christianity" which was talked about be a Christianity without Christ? It has been a critical time with the churches, not so much because the body of believers was affected as because it was impossible to tell what the drift might be should many of the leading minds move away from evangelical truth. We rejoice in the belief that a reaction has already begun. A few men of influence, notably one, — a foreigner and never connected with any missionary board, — have left the faith they once held and which is now held by evangelical Christians. But the vagaries of a few will not avail against the Christian life which has been begun in thousands of Japanese. Hopeful signs appear in most of the churches. The latest reports speak of unusual interest developed at several points during the Week of Prayer, and of the readiness of the people to welcome the preaching of the gospel.

What we have written will suffice to show our readers that it is a critical period in Japan, but that the outlook is hopeful. As one of our missionaries says: "A genuine revival would solve all the problems which vex us." For such a revival these missionaries are laboring in faith and hope. Shall we not help them by our interceding prayers?

REV. JOHN E. CHANDLER, OF MADURA.

"FATHER CHANDLER," as for a long time he has been affectionately called, was by twelve years the senior member of the Madura Mission. He was born at North Woodstock, Conn., June 12, 1817, and after studying for three years at Yale he graduated from the Lane Theological Seminary in 1846. After his marriage to Miss Charlotte M. Hopkins, September 10, 1846, he was ordained at Cincinnati, Ohio, on the fourteenth of the same month, and on November 16, 1846, Mr. and Mrs. Chandler embarked for Madras. His first station was Madura city, but subsequently he resided for a term of years at several stations of the mission and became specially familiar with the work in all its departments. He knew the native preachers and church members as few in the mission had an opportunity to know them, and he was everywhere beloved and welcomed. With his faithful and devoted wife, from whom he was parted by death less than three years since, he labored with great fidelity and earnestness, winning by his gentle spirit and patient effort the hearts of those whom he could reach.

In the memoranda which Mr. Chandler made in 1846, at the time of his appointment as missionary, in response to the question, "What led you to think of missions and to decide to go to the heathen?" his reply was brief and charac-

teristic: "Reading my Bible." The Bible was his book, and it was the supreme purpose of his life to follow its teachings and to propagate the truth which it contained. It became his delight to sit down with the native catechists and unfold to them the treasures of God's Word, inspiring them with love for the gospel and with desire to proclaim the message which brought such joy to his own soul. His countenance spoke of his benignity, and no one could be near him without being deeply impressed with his gentleness and his deep love for souls and his ardent desire to be employed in the work of saving men.

While in the United States from 1889 to 1892, detained by the ill-health of Mrs. Chandler, it was touching to witness his desire to make himself useful in the humblest ways, and when death took from him the loved partner of his life

he was eager, though advanced in years, to return to Madura, believing that he yet had strength to do something for the glory of God and the good of men. He rejoined the mission in 1892, residing with his son at Madura city, where he labored to the full extent of his strength. Early in January last Madura was visited by an epidemic of cholera, and large numbers of native Christians and some of the missionaries were prostrated, and many deaths occurred. Both Mr. Chandler and his son, with whom he was living, were attacked nearly at the same



time. The native Christians watched the sick ones with much prayer. Dr. Chester writes: "I have not known since I have been a member of the Madura Mission such intense interest, such a weight of anxiety." God graciously heard these prayers for the recovery of the son. "But Father Chandler," as one of the missionaries wrote, "had for some time, though fairly well, been longing for his release. As soon as he saw that he was attacked with cholera, he yielded himself to it and showed no desire for recovery." And he adds: "We all feel that though it is very sad to lose him thus it is much better for him that he should go to enjoy his reward in the presence of his Lord and the companionship of her whose presence he has so much missed during the last three years." He died at Madura, January 10, and was buried on the same day in the mission cemetery. "Blessed are the dead which die in the Lord!"

Five of Mr. Chandler's children became missionaries, three of whom are now living: Rev. John S. Chandler, of Madura, Mrs. E. S. Hume, of Bombay, and Mrs. Gertrude Wyckoff, of the Arcot Mission. One son, is a pastor in Massachusetts.

REV. ALDIN GROUT.¹

ON board the bark *Burlington*, which sailed from the port of Boston, December 3, 1834, were six missionaries and their wives, sent out by the American Board to establish a mission in South Africa, or rather two missions, but both among the Zulus. One was to be in the interior, and the other on the coast, to be called the Maritime Mission. Rev. David Lindley, Rev. H. I. Venable, and Dr. Alexander E. Wilson, with their wives, were to form the interior mission, while Rev. Aldin Grout, Rev. George Champion, and Dr. Newton Adams, with their wives, were designated to Natal, for the Maritime Mission.

Landing together at Cape Town, February 5, 1835, the first company went to the country of Umzilikaze (Moselekatse) who was the father of Lobengula, the Matabele king who is now reported to have been slain. But this mission secured no foothold among the Matabele. The other party, consisting of Messrs. Grout, Champion, and Adams, reached Port Natal (Durban) December 20, 1835, and after visiting the Zulu chief Dingaan received permission to remain as missionaries among his people. Two years later the mission was broken up and Messrs. Grout and



Champion came to the United States in 1838. But with undaunted courage Mr. Grout returned to Natal in 1840, remaining for thirty years in the Zulu Mission, till, in 1870, at the age of sixty-seven, he retired from the work. Of the twelve persons who thus commenced work among the Zulus only one is now living, Mrs. Venable, residing in Kansas, at the age of eighty-one. Of the men, the last to be called from earth was Rev. Aldin Grout, who died at Springfield, Mass., February 12, having resided there since he returned to the United States in 1870.

When Mr. Grout entered upon missionary work it was a different matter from

¹ Aldin Grout, born at Pelham, Mass., September 2, 1803; graduated at Amherst College, 1831, and Andover Seminary, 1834; married Miss Hannah Davis, November 17, 1834 (who died in 1836); ordained at Holden, Mass., 1834; arrived at Cape Town February 5, 1835; reached Port Natal (Durban) May 21, 1836. Two years later the mission was broken up, and Mr. Grout returned to the United States; married Miss Charlotte Bailey, November 23, 1838; returned to Natal, 1840, remaining with the mission till 1870; resided in Springfield, Mass., till the time of his death, February 12, 1894.

what it is to-day. With his associates he went to a region then almost unknown, and among a people wild, unclad, and wholly uncivilized, whose language was unwritten and who delighted in war. To reach Natal, which is now accessible by regular lines of steamships, they were obliged to journey from Port Elizabeth for nine weeks in wagons, over a most wearisome road. The people were not ready to receive them, and had no conception of the nature of their message.

The first journals of the missionaries showed how deeply sunken in superstition were the Zulus, thinking only of their physical comfort, and not wisely caring even for that. Faku, a chieftain, when he saw the operation of a plow leaped in excitement, exclaiming, "It is worth six wives!" Amid a people thus degraded there was need of patient labor through long years of apparent fruitlessness. Mr. Grout and his associates were not wanting in the grace of steadfastness; they knew what it was to endure hardship, and after years of waiting they were permitted under the blessing of God to see results accomplished which made earth and heaven rejoice.

Mr. Grout was an able and faithful missionary, consecrated to his Master's service, doing his utmost for the coming of the Lord's Kingdom. During his latter years, after infirmities forbade his rejoining his mission, he maintained an unflagging interest in the people to whom he gave his life, and in all Christian work in Africa. Greatly beloved and honored by those among whom he has resided, he has passed, at the age of over ninety, to his great reward. His widow survives him, and among his children, one, Mrs. R. O. Ireland, has long been a faithful missionary among the Zulus.

THE CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT.¹

BY REV. HENRY KINGMAN, OF TUNG-CHO, CHINA.

No larger or more impressive missionary gathering has ever been held in this country than that recently convened in the city of Detroit. Widely different elements went to its making up; but whatever their former attitude to the "Student Volunteer Movement," or whatever their expectation of results from so miscellaneous an assemblage, all alike went away profoundly moved by its deep spiritual power and stirred into an unwonted enthusiasm of hopefulness by its unmistakable signs of promise. There met there, for four days of mutual conference and prayer, over 1,000 student delegates from 294 institutions, 50 missionaries representing many mission boards and all the leading fields of labor in the world, and several score of mission officers and secretaries. Of the students more than 600 were definitely looking forward to foreign mission work, and sixty were expecting to leave for their fields during the present year. Opportunity was given for the presentation of every line of mission effort and the discussion of the problems that they suggested. Special conferences were held on work evangelistic, educational, medical; on woman's work and on the

¹ The second international convention of the Student Volunteer Movement for Foreign Missions was held in Detroit, February 28 to March 4.

cultivation of mission interest at home ; on China, Japan, India, Africa, Papal Lands, and other leading departments ; and on missions denominational and missions sectional, in bewildering variety. Every opportunity was given for bringing the students into touch with the missionaries and mission secretaries, and for supplying them abundantly with the *facts* regarding life and labor in foreign lands. The wisely practical was predominant throughout : the theoretical had a sufficient showing, but there was a breadth and wisdom in all the management of the meetings, which quickly won the confidence and appreciation of any who may have feared a less evenly balanced sense of proportion.

Two results should be mentioned as of the highest importance : —

An intensifying of the missionary spirit, the influence of which will reach to hundreds of churches and institutions. Not a few attended the convention whose missionary interest was imperfectly informed, inadequately nourished, or possibly dying away ; in all such cases the embers were fanned into a flame of fire, not by a passing breeze of spiritual excitement, but by a long, clear, and unmistakable look into the purpose of God in the face of Jesus Christ, — into that passion of love for sinful men which must communicate itself to every humblest follower of our Lord, if the life that is in him be truly the life of Christ and not a counterfeit. Thinking God's thoughts after him, there came to everyone of necessity a fresh compassion for those in an outer darkness, and a touch, at least, of God's love and sympathy for every one of those lost and out of the way in heathen lands. So that when the question was asked, Why should the young men and women of America choose for service that corner of the field where forty-nine fiftieths of our Christian forces are already at work ; why should they leave the ninety and nine that are lost to add their strength to the care of the one that is measurably near the fold ? — the answer was sure to come to the hearts of many : Such is *not* God's choice for me. This line of thought was ever attended, and its purpose ever broadened and deepened, by the mass of testimony and experience from the lips of scores who had spent their lives on foreign fields and knew of what they spoke.

Those kindled hearts of the nearly 1,500 delegates are going home to kindle many another flame in the lives of friends and classmates, and to spread the Christ spirit of missions far and wide.

The second result of importance is the bringing into a heartier sympathy and spirit of coöperation of the conservative mission boards and the Student Volunteer Movement. It is only possible here to say that this has been accomplished. The Movement has learned much in its seven years of experience and has passed through the experimental stage, with its attendant imperfections of method, to a tried basis of wise and cautious administration. Its Secretary repudiated the statement so often made that there are 5,000, 6,000, or 7,000 men and women in the movement ready to go to the field. The Committee has the names altogether of 3,200 volunteers, of whom 686 have already sailed. Accurate reports show that there were in the colleges last year three times as many men who were expecting to be foreign missionaries as there were in 1885-86, the year before the Movement started. A still larger and more thorough work has yet to be done in raising and sustaining missionary interest in the 477 institutions where volunteers are enrolled and in extending it still further. Of its

past and present work and of its future hopes this is not the place to speak ; but it is preëminently the place to bespeak for the movement the ungrudging sympathy and wise coöperation of all who long to see the love of God for a lost world actually living in the hearts of his followers.

OPPORTUNITY.

BY REV. HERMAN N. BARNUM, D.D., HARPOOT, TURKEY.

THE most striking fact to-day in the matter of the world's evangelization is the degree of preparation for a general advance. The fact could not be more apparent if the word *Opportunity* were written in letters of light across the firmament. The unevangelized almost everywhere are accessible ; the agencies for reaching them are at hand ; and they are of such a nature that everybody, everywhere, can share in the work. A world-wide enterprise like this ought to enlist the sympathy and coöperation of every individual who appreciates the blessings of the gospel. Even if one does not care for its spiritual fruits, the fact which all Christian history abundantly shows — that true Christianity is the precursor of true civilization ; that its first demand is a change of nature, a new birth ; that the regenerated man is a reformed man who puts away vice and adopts moral precepts ; that regeneration also implants a desire for a higher life ; that Christianity gives to families and whole communities aspirations for something better than they have hitherto known and so puts them upon a higher plane ; in short, that it blesses men for the life that now is, as nothing else has ever done, — ought to secure the aid of the mere philanthropist as well as of the earnest Christian. The mite of the widow, especially if it is borne upon the wings of prayer, is not too small to accomplish a definite work, and there is room for all the wealth of all the millions of the world.

Another fact is equally apparent ; namely, that these opportunities and their corresponding obligations are very slightly appreciated. God has placed before us this great, this world-wide opportunity, and along with it he has laid upon us the equally great duty of meeting it. These two — opportunity and obligation — always go together, and they are so placed that they rest upon every member of the Christian Church. I cannot reach personally the dwellers in China, or Africa, or Alaska, but through my prayers and my contributions I can help in their uplifting. Every Christian is as really called to service as were the Apostles ; there are to be no idlers ; none so preoccupied with worldly affairs as not to have a share in the world's redemption. We are to seek *first* the kingdom of God. Every person is a steward of the bounty which God has given him, and for it he is to give an account. No talent, or part of a talent, is to be hid or converted to selfish uses. The trend of our lives, our influence is to be Christlike. No light is to be put under a bushel.

When all Christians shall seriously take these things to heart, shall act upon them, shall live up to the gospel standard, shall make the will of Christ their will, consecrating self and substance to his service, the day of the world's redemption will surely and speedily dawn. Why not seek the favor of God rather than the applause of men ? Why not seek to lay up for ourselves durable

riches rather than the things which perish with the using? Why not let our lives gladden the lives of multitudes who will continue wretched but for our help, and in so doing enrich and ennoble ourselves, instead of living for the vanities and trifles and pleasures that bring little present enjoyment, and leave the soul shriveled and bare? The time has come when every Christian and every philanthropist should take these things seriously to heart, and adopt such rules for meeting his responsibilities as shall commend themselves to reason and conscience, and especially to his Master.

MRS. ELIZABETH A. GREENE.

BY REV. ELIAS RIGGS, D.D., CONSTANTINOPLE.

THE Lord has called our beloved missionary sister Greene,¹ wife of Dr. J. K. Greene, of the Western Turkey Mission, and she has gone to be with Christ. She died on Saturday last, January 27, of influenza, after little more than a week's illness. She passed away committing her husband and her absent children to the loving, faithful care of Him in whom she herself trusted for time and for eternity.

Thus has been brought to a sudden close a missionary career of thirty-five years, marked in its whole extent by earnest consecration, unselfish and unceasing activity, and remarkable elasticity and vigor. For her own children her work of watchful motherly care and training was completed, they having either been called away from earth or scattered from the home nest. For her husband and for those about her, her ever wakeful, thoughtful, and earnest efforts continued to the close of her earthly life. She had the satisfaction of seeing one of her sons, the Rev. Frederick D. Greene, with his chosen companion, enter upon the vigorous prosecution of missionary work in the distant station of Van, Eastern Turkey.

By those for whose spiritual benefit she labored, both here at Constantinople and at other stations where her lot has been cast, she will be held in affectionate remembrance as one devoted to their highest good, ever ready to deny herself, to go forward as a leader and example, to give a needed suggestion, and to lend a helping hand. They will gratefully remember, as does the writer, who spent many months as an inmate of her household, her remarkable fertility of contrivance and planning for the benefit and comfort of those with whom she had to do. Mrs. Greene was in her sixty-third year, but those who met her only occasionally would have thought of her as perhaps twenty years younger.

She is gone from us. We miss her, but others greet her and rejoice to welcome her to the heavenly mansions. Other workers, not always the aged, are called away from earth. He who has called them from their earthly service makes no mistakes. He can and he will comfort those whom he has seen fit to bereave, and he can and will raise up others to carry on his work in this needy world.

¹ Elizabeth Augusta (Davis) Greene, born in Lisbon, Me., August 24, 1831; studied at Mt. Holyoke Seminary; married Rev. Joseph K. Greene, D.D., at Lewiston, Me., August 24, 1857; embarked for Turkey, January 17, 1859; died at Constantinople, January 27, 1894. Funeral services were held on January 29, attended by a large congregation of Armenian, Greek, American, English, and German friends, Rev. Dr. George F. Herrick, Rev. Avedis Constantian, and Rev. H. S. Barnum taking part in the services.

WHAT HAS THE AMERICAN BOARD DONE FOR JAFFNA?

BY REV. B. H. RICE, NATIVE PASTOR AT BATTICOTTA.

THE first company of missionaries arrived in Ceylon in March, 1816. The interval of time between that and the present is a little over seventy-seven years, during which Jaffna has been the scene of great progress. All the advance and improvements made in this period which are acknowledged by the old people as wonderful are traceable to two sources; namely, the administration of the English government and the mission work faithfully carried on by the three Protestant missions. I need not say that the American mission has taken the prominent part. The rich blessings which have flowed from the Protestant mission work are physical, intellectual, and spiritual.

The old people say that they see a clear evidence of the physical improvement introduced into the country in the number of stone houses which have superseded mud houses, in the civilized style of dress, in the use of a large number of bullock-carts and a considerable number of horse-carriages and other vehicles. By the influence of the missionaries the mechanics have made improvements in their trades. The Rev. B. C. Meigs taught the blacksmiths of Batticotta the proper way of applying the tire to the wheel of a cart, which is now universally practised.

Innumerable are the blessings which the people of Jaffna have enjoyed intellectually by means of education. The old Batticotta Seminary, the Oodooville Female Boarding School, a few English schools, and numerous village Tamil schools had done an immense work for the education of the province before the arrival of the Deputation from the American Board in 1855. When the missionaries first came to this land there were only three girls in the whole province who were able to read. When the Deputation came there were hundreds of women well educated, and many of them the centres of happy Christian homes, as the wives of pious husbands and mothers of a group of children trained by them and taught not to be the followers of Siva but of Jesus, the light of the Gentiles and the glory of Israel. When the Deputation saw a good gathering of women in the house of the late Dr. Spaulding, at Oodooville, one of them exclaimed: "Here are the grapes of Eshcol." Mr. Nathaniel Niles, a graduate of Batticotta Seminary and a preacher, and Miss Fanny Coit, a graduate of Oodooville Boarding School, were united in marriage sixty years ago. Both of them have now gone to their rest; their children, grandchildren, great-grandchildren, with their partners in life, now number nearly 100 persons, all of them Christians. A good number of the male members of this family are clergymen in the service of Protestant missions; and others are laymen, and one of them is a leading Christian lawyer in Jaffna. The Jaffna College, the Training School at Tillipally and the Female Boarding School at Udupitty, the Batticotta High School and other English schools, and village "grant-in-aid" schools have risen since the coming of the Deputation. These institutions and other similar ones are doing a great and good work in the line of education, and they furnish the country with pastors, preachers, teachers, editors, translators, poets; the government with officers, such as

magistrates, proctors, clerks, overseers, and doctors. They are dispersed throughout India, Burma, Straits Settlements, and Borneo. A few go even to England and America. A member of the Tillipally Training School went a few years ago to America and learned there certain trades. Another graduate of the Training School, on relating his religious experience lately, said that the Lord had used him as the humble instrument in the conversion of his heathen parents, of a brother and sister, and of the mother-in-law among his own circle of friends, and several others besides.

But most important are the spiritual blessings. How valuable are these blessings to a people sunk in ignorance and the vileness of sin, to a people without Christ, being aliens from the commonwealth of Israel! The Christians of the province can well say: "We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others — but God who is rich in mercy, for his great love wherewith he loved us, hath quickened us with Christ." We can clearly see the blessings of this kind which our people have enjoyed by reflecting on the following facts: There are nearly 1,500 church members in the American mission, distributed into sixteen churches, ministered to by fourteen native pastors and other preachers or catechists. The Bible is wholly translated and printed in Tamil, and copies neatly bound are given for a trifling price. Congregations are instructed every Sabbath by pastors and preachers qualified for the work. The Sunday-schools are conducted and taught by efficient superintendents and teachers. The exercises of our meetings are made pleasant by appropriate singing. The pews are supplied with copies of the Bible, hymn-books, religious books, and periodicals. Prayer-meetings are held. The work of the Y. M. C. A. is carried on with more or less regularity. These are religious blessings of incalculable value. The mission work in Jaffna cannot be a failure. When the old die and go to their reward, the young will follow and gather the fruits of their labor. God's gift of the American mission work for the people of Jaffna will be inferior only to the unspeakable gift of his only-begotten Son for the redemption of mankind.

We are very sorry to notice a spirit of opposition on the part of the Sivites against the mission work. Such a spirit should only be pitied, as it arises from gross ignorance. The man who cuts down the branch of a tree which supports him is no more a madman than he who opposes the missionary work. The remains of the good missionaries who have finished their faithful work are still in Oodooville and Tillipally, as a testimony, to the future generations, of their love, of the American Christians' love for the people of Jaffna. The zeal of the Sivites consists in their attempts to imitate the exertions of the missionary. They have partially succeeded in imitating their preaching, teaching, tract making and distributing, bookmaking, etc. There is one thing where the Sivites have failed to imitate the missionary; namely, in organizing and conducting girls' boarding schools.

The Sivites, whether priests or people, have not yet gained the confidence of the people sufficiently to induce them to send their girls to be under the guardianship of the Sivite instructors. The missionary has long since gained this confidence. This is an indication of the victory of Christianity over Sivatism.

Letters from the Missions.

Japan Mission.

PROVINCE OF JOSHU.

MR. NOYES, of Maebashi, writes of an unusually interesting meeting of pastors and evangelists of the province of Joshu for the purpose of arranging a plan for regular visitation of the principal towns within the province. The plan took shape in connection with a recent visit made by Mr. Noyes with two of the pastors in the northern part of the province. He writes:—

“We visited the four places where our principal groups of Christians are living. They were encouraged, the local evangelists were stirred up, and we were convinced that a plan of concerted action throughout the province was both feasible and necessary. By walking from place to place the expense of such visitation is reduced to a minimum. All the pastors and evangelists, seven in number, accepted my invitation and they assented to the plan enthusiastically. It is thought the expense can be met by the Christians of the province, otherwise I shall be much disappointed.

“It was evident to these men, however, that there must be missionary help to make the plan most successful. If I had the ability, linguistic and physical, I could preach somewhere every night. In fact I was asked to do this. During the whole discussion it was evident that the need of missionary help was on their minds, and some could hardly wait till the touring matter was settled before proposing another scheme, namely, an increase in the missionary force in Joshu. This is but a part of a larger plan and involving a large increase in the working force in the province. So much work has already been done here that they feel that it ought to be sustained and pushed as fast as possible. The Christians have just won the battle for the abolition of licensed prostitution in the province, and the whole outlook is hopeful. They said ‘fill up

the vacant pastorates, get some new men into the province, and, last but not least, let us have some more missionaries. We don't take any stock,’ said they, ‘in the agitation going on in some places and among the leaders about the missionaries. We simply want to make this province a storehouse of Christians from which shall go out workers all over the empire. We know that missionaries can help us in this, and we want them.’”

Mr. Noyes says that the spontaneous and hearty expressions of feeling on the part of these evangelists made a great impression upon him. In view of the condition of affairs at Kumamoto they have urged Rev. Sidney L. Gulick to come to their aid in Joshu.

FROM OKAYAMA.

Mr. Pettee writes:—

“Here in Okayama, we all feel greatly encouraged. I notice five names on the church blackboard for admission two weeks hence. One of them is a student in our Boys' School. I go out into the country to-morrow, some twenty miles, to assist in opening a new preaching place in a town that suffered terribly from last October's flood. This new evangelistic work is the direct outcome of relief work by Christians that followed the flood. Two churches in this region are in a rather despondent mood, and the large church in this city is passing through troubled waters over one matter; but here and elsewhere a serious and hopeful spirit pervaded the meetings of the Week of Prayer, and the general outlook is in every way encouraging. There is a general desire upon the part of the Japanese to push work in all this region so as to utilize the results of the flood-relief. There is no cloud of difference between our Japanese brethren and us foreigners. Hence it seems a very propitious time to crowd on all steam and forge ahead. This we are doing up to the limit of strength and financial ability.”

Mexico Mission.

MR. WRIGHT, of El Paso, sends the following account of a vacation tour:—

“It is three years since I have had the privilege of visiting the field from which we came in order to begin this Training School for Mexican evangelists, and it was with pleasure that I availed myself of the days during which Mr. Eaton was delivering a course of lectures to the students, and of the holiday week and the Week of Prayer following, to accept the invitation of Mr. Olds to accompany him on a trip to visit the churches and brethren in that very extended field. I was absent sixteen days and traveled 940 miles, 490 being by buggy.

“The one thing in which I could see most plainly the advance made during these years was in the extension of the work into so many small places and ranches. It is a country of magnificent distances, and one may travel for hours without passing a house or speaking to an individual; but during the whole trip not a night was spent without a public service or private conversation with individuals interested in religion, lasting until eleven o'clock or later, except two nights when we were obliged to camp out in the hills. Formerly the trip would have been limited to a long journey to two or three points where there were groups of believers; now there are believers or friends in almost all of the towns and haciendas along the road.

“Another impressive fact is the faithfulness of those early converts. I either saw or heard directly from nearly every one of the little band gathered around us in Cosihuiriac more than four years ago, and many of the meetings were most affecting. In view of the persecution and the temptation which they have endured, their faithfulness is strong proof of the genuineness of the work of the Spirit in their hearts.

“The public services held were inspiring both to them and to us. Both of us preached in these services, and we held eleven services in all, with a total attendance of 455, the highest number at any

one place being 125. The first was at Namiquipa, which we reached after four days on the road, and where work was begun only six months ago by one of the graduates of this school of last year. While he has had no full converts as yet, and has been unable to gather a regular congregation, he has done very faithful work in conversations in the homes of the people and has gained the warm friendship of the whole community, so that he was able to gather us the largest audience that we had. Not less than 125 were packed so closely that there was scarce room to move in the large room of his house, and they listened with that rapt attention which makes its emotion felt by speaker as well as hearer. We spoke alternately in explanation of the views of the life of Christ shown by a magic lantern, and the service lasted from 7.30 until 11.30 at night. So deep was the interest that the people could hardly be induced to leave even then.

“Of the many other interesting meetings I can only mention those in Guerrerero, where a faithful brother, a shoemaker, and his most devotedly Christian wife have been able to lead over twenty souls to the Saviour. We were privileged to receive ten to church membership, while others were absent, and there are in all eighteen more to be received at the next opportunity. The grand old gospel is more precious to me and more real when I am permitted to take part in such blessed meetings, and I hope that I may often have the opportunity.

“On my return also, I was greeted with the news of the faithful work of the students in public and private services during my absence, and last Sunday we received five new ones to our church here. While I am writing this two bands of students, four in each band, are taking the evening hour to direct cottage prayer-meetings, one across the river in Old Mexico and the other here. May the Lord ever keep them in touch with work for the Master!”

East Central African Mission.

THE MISSION ESTABLISHED.

THE last *Missionary Herald* reported the arrival of the missionary party at Mt. Selinda, and that the sites for their houses had been selected. Letters have now been received, the last of which is dated December 20, giving full details of the inland journey of the party. After leaving their canoes on the Buzi River, the journey was made on foot; the last day they walked about twenty-five miles over very rough country, the ladies enduring the tramp much better than could have been anticipated. The site was the one selected when Messrs. Wilder, Bates, and Bunker made their explorations the previous year. On their arrival the construction of strong and substantial huts was immediately begun, such as will furnish them comfortable shelter till more permanent houses can be built. Writing in the early part of October the missionaries report that they found the air fresh and bracing, and they were greatly benefited by the change from the lowlands to the hill country. Most of them suffered somewhat from fever, the Zulu missionaries quite as much as the American missionaries; but at last dates all were well. The site chosen is east of the Sabi River but within the British South Africa Company's territory. The nearest native chief is Mapungwana. Writing of the journey up and of their reception there, Mr. Bates says:—

“Mapungwana and his people have received us very cordially to their country, and we found no settlers on our land. Since our coming, however, Gungunyana has sent a company of his soldiers to prepare for incantations and a large feast and dance over the grave of his father, Umzila, near here, and the presence of this force leads Mapungwana and his people to be very careful how they help us, lest the soldiers use it as an excuse to kill some of them for helping the white people. This hinders us in securing laborers on our houses, but we hope this will soon pass.

“Since our coming, also, five families of

Boers have come into the neighborhood, and, we hear, have decided to settle very near us on the tract which we have chosen for our site. We hope to get them to remove, but do not know how we shall succeed, as they are the ‘free lances’ of this part of the world and for the present ‘might makes right.’ We have not had time to look around much yet and do not know what the outlook is. We hope that all will be peacefully settled. We have a beautiful site and are more satisfied with it as we become better acquainted with it. This too seems to be a centre of population, though the population is not great anywhere at present.

“Our slow journey up gave ample opportunity to evangelize, which we improved as we were able, preaching wherever we had opportunity. Our native helpers did good work in this direction. Henry Usidumuka, who has been with me nearly all the time, has been indefatigable in preaching the gospel to all, singly or in groups, by the campfire at night, or walking along the path by day, in the midst of making bargains with carriers, or with an audience before him. Everywhere he has been veritably ‘instant in season and out of season,’ making known to this people the ‘new worship.’ He is a most excellent man and preacher. The others, and especially Mjadu, are as faithful as Usidumuka, and I only speak of him because I have seen more of his work. I am more and more impressed with the importance of using natives as evangelists. In preaching and reaching the people they do a work impossible to us foreigners no matter how earnestly we may strive to do it.”

A HOPEFUL OUTLOOK.

Letters of a later date, December 13, report that the mission had been able to purchase from explorers, who were leaving that region, oxen and a wagon, by which they would be able to transport their goods, get timber for their houses, and cultivate their land in a much better way than they had anticipated. They can go 100 miles toward the head of navigation

on the Buzi River before they find the tsetse fly, which is fatal to cattle. There is also now a prospect that a wagonroad will be made to Mtali, which will soon be the terminus of the railway, a distance of 130 miles. This will render communication comparatively easy. Mr. Bates had visited Fort Salisbury in the hope of meeting Mr. Rhodes and Dr. Jameson, of the British South Africa Company, in reference to their title to the land they have occupied, which is disputed by some settlers. Mr. Bates was unable to see these gentlemen, and the question of title is not yet settled. Mr. Bunker writes on December 13:—

“On November 30, we had a Thanksgiving service, after which we, with our native helpers, consulted together about schools, evangelistic work, and other mission matters. We now have four out-stations in which a regular service is conducted every Sunday, with an attendance in each place of from thirty to one hundred persons. We also have a service in Zulu and one in English every Sunday on the station. We begin this week evangelistic work among the kraals during the week time. We have a most valuable aid in our native Zulu evangelistic force.

“We have begun a day-school with six boys in attendance. We have notified the people to send their children, but they say that they cannot send them without the chief's consent. The chief has called a meeting of his people to consider the question; and Mr. Wilder and Mr. Bates are appointed a committee to explain to them our plans for their children. The chief Mapungwana is very favorable to us, and manifests his interest in many ways.

“I am glad to report that at present we are all in good health and have great hopes that the malaria contracted during our lowland journey will be entirely cured by this fine mountain atmosphere. Our temporary houses are built and ready for occupation. They are not what we could wish, as they are very small and are ‘porous,’ but will furnish a shelter from the storms and wild animals, which is all

we could expect the first year. The rains have now begun, though not severely. The wagons with our goods are expected daily, which will add greatly to our comfort.

“We have abundant cause for daily thanksgiving to our heavenly Father for the way in which he provides for us.”

Zulu Mission.

MR. DORWARD, writing from Umsunduzi, January 4, refers to some sad cases of defection which had seriously disturbed their work. But he adds:—

“After all, while we keep our standards and requirements high, we have to remember how very deep is the pit out of which they have been dug, what a long step it is out of heathen darkness into Christian light, and how difficult for them to look at things with our eyes and from our point of view. Sympathy, patience, and charity are needed in large measure. We keep our people to the highest Christian standards. Some other bodies are not so strict, but their converts do not hold the place in the estimate of the people of the colony that ours do, though they boast of large numbers. That they *can* step into a high plane of Christian living, we see all about us, especially in some of the native pastors from Mr. Kilbon's school. What centuries of civilization could not do, the grace of God accomplishes in one short generation. The darkness of the African mind and heart is beyond our comprehension. The more we come in contact with it the more are we impressed by that fact. Yet he takes a soul, calls it out of its deepest night into his glorious day, quickens it, fills it with his own marvelous light. That person is changed to all who look upon him, and in a few days may be heard *preaching* what he has just learned and realized in his own soul of the love of God and his great salvation. These are things that we *see*, and our hearts are made glad in the face of many discouragements. It is abundantly manifested that this glorious gospel which we preach is indeed the power and wisdom of God.”

West Central African Mission.

SAKANJIMBA. — A LION'S WORK.

THE health report from all the stations of this mission is good, save that Mr. and Mrs. Stover, of Bailundu, are far from well. The mission greatly regrets that Dr. Fisher, who is connected with Mr. Arnot's mission, and who is much esteemed both as a physician and as a friend, has left for the interior, where there is a station of the Arnot mission. The new station, Sakanjimba, is said to be 6,200 feet above the level of the sea, which is a few feet higher than the top of Mt. Washington. It is believed that the conditions for health at this site are as favorable as anywhere in West Africa. Mr. Lee wrote on Christmas day:—

"I rejoice at being able to say that our work is going forward quite as favorably as we have any right to expect. We are now comfortably settled in our little three-roomed houses. Our gardens, although small as yet, are doing well. We have erected a couple of small houses for our boys, and are about building an *onjango*, or visiting house, in which to hold services for the time being. Our public services are well attended and, considering the circumstances, the attention given is quite satisfactory. As we get better acquainted with our district we find the prospects for work still further enlarging. Mr. Woodside has already commenced a day-school. Several of the village lads are attending.

"Recently a lion paid our station a nocturnal visit. It evidently leaped over the fence of our ox-yard, and then stampeded the cattle so that they broke a hole through the fence and rampaged around the station and finally off through the woods. As the ox-yard fence is from seven to eight feet high, and built of large logs set firmly in the ground, it must have been a grand leap the lion made, while the poor oxen must have been terribly frightened to have succeeded in breaking a hole in so strong a fence. I was first awakened by a great shouting and gun-firing by the natives of the nearest village.

Such a shouting and uproar as they made I have not often heard.

"I quickly dressed, and taking my gun and lantern went out into our yard to ask the boys what was the trouble. I called and called for our boys, but in vain. Not a sound could I get from them for a long time. At last one of them summoned up courage to call out: "It is a lion!" The poor boys! they were sleeping in little grass huts, which are a very poor protection from a lion, and they were afraid of attracting to themselves the attention of the animal if they answered me. I soon saw that Mr. Woodside was up, and on his way to the ox-yard with his lantern, accompanied by the oldest boy on the place. They soon called out that there was a hole in the fence and all the oxen were gone. About this time the noise and excitement had somewhat quieted down, and we decided that we could do little or nothing in the dark, so retired to wait for daylight before hunting for the strayed cattle. What was our horror, in the morning, to find within about fifty yards of Mr. Woodside's house the remains of one of the oxen! All the inside of the body was completely eaten away! Just at the time we were running around to find out what was the matter, the lion was quietly enjoying his repast within a few yards of us! Later in the day we found another dead ox about one and a half miles from the station. This one had not been eaten, but the place showed plainly that the lion had lain down close beside it and had a nap. He was probably frightened off before his appetite returned. Toward evening all the rest of the cattle were found at a native village some miles off, safe and sound, but much excited.

"Should the lion pay us another visit, I do not think he will get off so easily."

GROWTH AT CHISAMBA.

Mr. Currie reports that there has been an epidemic of influenza in that region from which both the natives and the missionaries have suffered. Since his return to Chisamba there have been about

1,500 cases attended at the dispensary. Writing December 19, he says:—

“You will be interested to learn that our work here is making quiet but steady progress. Last month the congregations numbered from 250 to 500 at each of the Sunday morning services. This month, in consequence of the very wet weather and other causes, the numbers attending have not been so great; but they have nevertheless been very encouraging.

“Preaching services have been conducted by Ngulu, assisted by a band of young men from this station, every Sunday afternoon at the ombala of Chisamba, and at the ombala of Kopatanga—a district about one hour’s walk from here. These services have been well attended and have so encouraged the lads that they desire to do more aggressive work. We have selected a site about one hour’s walk to the north of this place, in a district called Cisingi. It is an elevated, dry spot, at the head of a nice spring whose waters run through a valley which stretches out in front of the place. From that spot there are not less than twenty-five villages within a radius of fifteen minutes’ walk. We intend to begin negotiations for the place at once, with a view of building an out-station during the dry season, where two of our young men, with their wives, can be settled to carry on evangelistic work. To this place we can go from our station for rest, change, and to help forward the work among a people who are just too far to be reached from here before they have been interested in the gospel message. Once their hearts are touched they will help to strengthen the work at this central station.

“We hope in due time to establish such out-stations in every direction; and we are not going to wait until our young men are thoroughly educated before we put them to work. The lads of approved character and ability to preach Christ can spend from six to nine months at an out-station, working under our supervision, and the rest of the time they can spend in school.

“Shortly after the decease of Miss Clarke and the departure of the Reads, all the girls, with the exception of three married ones, left the station. Since Miss Johnston opened the school, about twenty-five have become scholars and fourteen are now living under the care of the ladies and in their compound. Most of those living at the station are engaged to young men in our school. With scarce an exception they are doing well. I examined them in the catechism last Sunday and was delighted to see with what readiness they answered the questions and cross-questions.

“When Mr. Lee left Chisamba some thirty-eight lads were in our care. These still continue with us, but in consequence of the scarcity of food their number will not for the present be increased. The schools for them were opened a week after our arrival here and they have worked diligently ever since; though often having but one meal in twenty-four hours, and that not a very large meal either, for this is a time of great hunger.

“Ngulu, my native assistant, reported six lads as, in his judgment, fit for baptism. Last week eight applied to be baptized. Two others whom I certainly expected to be ready, decided they could not yet offer themselves. I am glad there is this number, but at the same time sadly disappointed that some who professed faith in Christ before I left for home have made so little progress in the faith that they feel themselves, and are believed by their associates, to be unfit for baptism. There are, however, signs of the presence of the Holy Spirit among them, and the fruit of his work will surely soon appear.

“Since our arrival we have repaired a number of houses, planted our gardens, and cultivated half a dozen fields of corn and sweet potatoes. We are now very much more comfortable, and are having a good and regular supply of green corn, peas, beans, lettuce, radishes, turnips, and tomatoes, with other vegetables, and expect about one hundred bushels each of corn and sweet potatoes.”

Eastern Turkey Mission.

VAN.

REV. HERBERT ALLEN and wife are now established in their mission work at Van, and he writes hopefully of some recent changes that give promise of growth in the future. Mr. Allen refers to Van as a stronghold of Gregorianism, and the religio-national spirit also leads the people to be averse to any foreign agencies. The people do not seem to have appreciated as they ought their personal responsibility in proclaiming the gospel they have received. Recently, however, several conferences have been held with the purpose of laying upon the native community greater responsibilities. Mr. Allen says:—

“The attitude of people outside our own community is changing rapidly from one of suspicion to that of friendly interest in our work, even the evangelical part of it, because the majority of intelligent Gregorians are fully persuaded that our preaching is not heresy but truth. As many of them as dare come regularly to our services and listen with marked attention. Young men always make up the bulk of our audiences.

“On Christmas day we received about eighty callers, the larger part of whom were Gregorians. And this week, which is their Christmastide, I am planning to make in the vicinity of one hundred calls. On their Christmas day itself we are going to have a special service in our chapel. This is something new. According to the custom of the country, it will begin at 5.30 A.M., so as to give the people time to get back to their homes and receive the callers of the day. The plan is to adapt the service especially to the children. Dr. Kimball, with her associate, is doing splendid work and is fast winning the confidence of all classes. The governor himself has recognized not only their office but their skill, by summoning them for professional services in his own family. Miss Fraser seems to be making rapid progress in the language, and has the school very well in hand.”

Rev. O. P. Allen, of Harpoot, writes:—

“We hear good reports of the young men who went out from the Seminary last autumn. They are all at work in their appointed places, two in the Bitlis field and the remaining ten in our Harpoot out-stations. Fortunately two of the latter have employment where their salaries are paid by the people. The aid necessary for the remaining eight men, in addition to the half given by the people, will amount to about £110, or only a small sum above the cost per year of their support when in the Seminary. You have doubtless heard before this of the closing of two chapels in the Arabkir section of the field, and that we are informed that positive orders have come from Constantinople which, if carried out, will close all but two or three places of worship in our field. The temper of military and civil government officials is anything but reassuring. A storm may burst upon us and our work at any time. We have just learned of some outrageous cases of violence in the city of Arabkir.”

Madura Mission.

NEEDS OF THE SEMINARY.

LETTERS are reaching the Missionary Rooms from all the missions, deploring the reductions made in the appropriations for the various branches of work. The situation is most depressing to our brethren who have work in hand giving promise of great fruitfulness, but which they are wholly unable to continue since their supplies from home are so limited. We give here a letter of Mr. Jones, in reference to the Theological Seminary at Pasumalai, which though strongly put is but a specimen of letters received from many of our missions. The amount given by the Board for the support of the Seminary this year (1,350 rupees, about \$460) is not half enough to meet its necessary expenses, as the expenses per month amount to 300 rupees, making 3,600 rupees for the year. Mr. Jones says:—

“I do not see how we can possibly be

reduced one rupee without sending the students home or destroying the usefulness of the Seminary entirely. Certainly a sum less than \$1,200 would not be considered extravagant to run an institution like this at home! The chief item is that of stipends. These are paid to twenty-two students, most of whom have been out working for years as catechists or teachers, and have returned here with families. So that on these stipends depend families that count over fifty souls. One of these stipends is twenty rupees monthly, paid to one of the very best men in the mission, who has come here for theological training previous to ordination. Of these young men, at least three will be enrolled among our pastors within two or three years. There is every inducement to develop the institution, and I have already several very desirable applications for the next class. If there is any doubt as to the sphere of the school, let it be remembered that there are to-day in our mission over 550 mission agents, of whom nearly 200 are pastors, catechists, and evangelists and 200 schoolmasters. In order to supply the depleted ranks of pastors and catechists alone, not to speak of the teachers, many of whom seek and need theological training, and not to think of the growth of the force demanded by the growth of the mission, we should send out at least ten men from the school annually. But with the present number in the school we can only send out seven men annually. Looking really at the need of the whole mission at present, there should be forty students in attendance instead of the twenty-two we now have.

“Now you will easily see from facts and figures given above that, while the school needs and has every facility for considerable growth, the appropriation given for this year is only enough to support the school as it now is for exactly *four and a half months*. It is possible for me to decline to take in a class this year, by which the expense may be reduced. But I think it will be wiser for us to close the school entirely than to do that, as it will

necessitate keeping a staff of teachers and myself simply to instruct some eight students. I strongly feel that I have an excellent field for work—and a work that will tell mightily in the future of our mission, if I can be financially supported in it. On the other hand I feel as strongly that it is an absolute waste of money and material to keep me here, and indeed to keep the institution going at all, unless it can be decently supported.

“I cannot feel that the Board has anywhere else a seminary so venerable, and around which cluster so many precious memories, and whose destiny has in it so much of hope and cheering possibilities as are found in the Pasumalai Seminary to-day.”

Foochow Mission.

THE ATTITUDE OF OFFICIALS.

MR. WALKER writes from Shao-wu:—

“You are doubtless aware that in affairs in China much depends on the local gentry, that is, the literary graduates, and the heads of important families: also, the heads of the tens, hundreds, and thousands among the people. Next to these come the local magistrates, who might be designated the mayors, each one being designated the magistrate over a city and the county of which the city is the centre. Next above these come the prefects, who each ‘have authority over’ several cities. Except in matters of great importance the imperial government has little influence. When a consul fails of getting satisfaction from the provincial authorities it is usually of little use to appeal to Peking. The Peking authorities will say, ‘Yes,’ but the local authorities will do as they please.

“The treatment which missionaries receive depends most of all on the attitude of the local gentry. If they are hostile, the mayor will probably be either hostile or noncommittal, unless pressure can be brought to bear on him through his superior officers. The prefect is more independent of the gentry than is the mayor,

and also more directly responsible to his superiors at the provincial capital.

“Shao-wu being a prefectural city, we have in the past been able on one or two important occasions to overcome opposition of the gentry and mayor, through the goodwill of the prefect. This has been due partly to the fact that the gentry have never been a unit against us, and partly to the fact that a few years ago we had a prefect here who was well informed and well disposed. Also, our worst conflicts with the gentry came soon after the French war, which had a powerful influence in overawing the anti-foreign party in this province. Before this they had become very obstructive; but since they have been very accommodating. About that time the provincial authorities, at the request of J. C. A. Wingate, then United States consul at Foochow, issued a proclamation recognizing the right of Chinese Christians to be exempt from all charges for the support of idolatry, and commanding the local authorities throughout the province to protect the Christians in the exercise of this right. This proclamation has formed the basis of several proclamations which have been issued by the Shao-wu prefect or the Shao-wu mayor. Here in China a proclamation which introduces anything new or different from the ‘old custom’ is much like an almanac—it must be reissued about every year. But we have very valuable precedents to fall back on whenever the proclamation needs reissuing.

“Thus it was with the case I wrote about last summer: the gentry of a certain ward were determined that a certain well-to-do man who had recently become a Christian should continue his contributions to the idolatrous expenses of the neighborhood. When shown a copy of the old provincial proclamation they refused to be bound by it, and said they would not yield the point except in obedience to a proclamation from the prefect and the mayor of the city. We called on the prefect and were promptly granted this. Later another difficulty arose; this same man was called on for his usual con-

tributions to the worship of Confucius. This was a much more delicate matter. We sent our two leading helpers to have an interview with the mayor, and they succeeded in this matter also.

“Shao-wu was sacked by the ‘long-haired rebels’ at the time of the great rebellion, and this broke the spirit of the people, and did much to prepare the way for the gospel. The city of Kien-njing, in the north of this province, drew off the rebels; and now after years of effort the English missionaries from Foochow are only just beginning to secure a good footing there. Last year a medical missionary at that place had his hospital destroyed, and he himself narrowly escaped with his life. But the hospital is rebuilding under official protection; and we trust that it is there to stay this time.”

North China Mission.

THE SHANTUNG MISSIONARY CONFERENCE.

DR. PORTER, of Pang-chuang, sends an account of a missionary conference for all missionaries in the province of Shantung held at Ching Cho Fu, in the middle of November last, attended by Dr. Wagner and himself as representatives of the American Board's mission. This is the first conference held within the province, and it bids fair to be the forerunner of many others. Dr. Porter speaks of some changes which were apparent since his visit at Ching Cho Fu some years ago:—

“Since we were there the Yellow River has been returned from its wayward wanderings in Honan by prodigious effort and skill. We learn that the government have spent 20,000,000 taels on the works and embankments which now protect the land on both sides of the river. They are spending annually 1,000,000 taels to keep the embankments in order. These massive banks extend from the mouth of the river for more than 300 miles on each side. It is doubtful whether even this effort will long protect the easily under-

mined shore. Going east of the capital we learned of a new canal which runs from the north of the city to the sea, a distance of 100 miles. The canal follows the bed of an old river. It is dug to aid in developing commerce from the coast to the capital, and will no doubt prove itself quite useful, making it possible to avoid the currents and shallows of the untamed Hoang-Ho."

When the roll of the conference was called it appeared that there were within the province ten companies of workers, residing in twenty centres, with an aggregate number of 120 workers. There were forty-one persons present, including representatives of the English Baptist and Methodist New Connexion, China Inland, and the Church of England missions, the American Board, American Presbyterian, American Baptist Mission (South), and the Canadian Presbyterian Mission. Dr. Porter well says: "It was no small thing, when the uninitiated are still harping upon the harmful divisions of the church, to find so large a company, from different lands and of different training, coming together in the spirit of absolute harmony and loving interest in the prosecution of the work in which they are mutually engaged." The province of Shantung has an area of 65,000,000 square miles and a population of 30,000,000 souls. A paper on the "Poverty of Shantung; its causes and its cure," named, among the social causes, the contempt of labor on the part of scholars, the great ignorance of the people, and the unrestrained rapacity of the officials. Papers were presented on education and training of converts, on primary schools for girls, on self-support, on woman's work, on medical work, and on other topics of special interest. Dr. Porter writes enthusiastically of the conference, saying, "Not a ripple came in to disturb the steadily increasing tide of interest in the work which God has given us to mold and direct. British, Americans, Swedes, and Germans were represented, with a single purpose and a great and united hope." The statistics of missionary work in the province were not

completed, but it is estimated that within its bounds there are over 8,000 church members.

Tender allusion was made to the late Dr. Nevius, who was to have been chairman of the Conference and who had prepared a paper for it. It was after his litter was packed for the journey and he was ready to start, that death suddenly met him and he passed away instantly. He was the first to enter upon mission work in Shantung and the Conference bore hearty testimony to the high scholarship, the skilful tact, the unflagging energy, and the earnest devotion with which he had prosecuted his work in Shantung.

VISIBLE CHANGES.

Mrs. Sheffield, on returning to China, writes of the manifest improvements which have taken place since she left the country:—

"There are very pleasant signs of change which only time could effect. Growth, growth on every hand—growth in numbers, growth in organization, growth in character. Day-schools, station classes, teachers, Bible readers, all increased. And as for our school, with my personal responsibilities as the point of vision, it has grown until it is a cause of anxiety which overshadows the joy. Four boys in rooms 10 x 12, five in some rooms, a crowded schoolroom, dining-room filled to overflowing! I am sure no Boston health officer would tolerate us within the city limits. And outside the city, on the highway of travel between Tientsin and Peking, observed by all tourists and travelers, is a commodious building which we might *so easily* have been occupying this year if only it could have been completed, instead of standing as it does with its unfinished walls idle and useless, its stability imperiled by the delay. Yes, the time has come indeed when the school is suffering because it lacks room. Were it not for this fact, how gladly would I have come back to the old quarters which have been a home the past twenty years!"

Notes from the Wide Field.

LABORERS REMOVED.

REPORTS have just been received of the death of three prominent missionaries, two of them connected with the London Society and one with the English Church Missionary Society. Rev. J. D. Hepburn, of the London Mission in South Africa, died December 31, after a protracted illness, on account of which he had returned to England last year. Mr. Hepburn was the missionary at Shoshong from 1871 to 1890. He was the loved and trusted friend of Khama, the Christain chieftain, and was his counselor in all his efforts for the elevation of the Bamangwatos. At the time of the removal of the tribe from Shoshong to Phalapye, Mr. and Mrs. Hepburn removed with them, and they were greatly interested in the new church which was constructed in the new town which Khama established. Mr. Hepburn was instrumental in the establishment of a mission at Lake Ngami, and visited that lake several times for the purpose of forwarding the interests of the mission.

Another missionary of the London Society who has fallen at his post is Rev. Samuel Mateer, who gained the name of "Pulayar Padri," or the Poor Man's Missionary, having labored among the uncultured people in one of the districts of Travancore. He mingled with these people in such a way as to win their hearts, toiling persistently for their conversion and enlightenment. He is spoken of as a missionary in the first rank, an untiring and devoted worker. In addition to his evangelistic services he gave much attention to the matter of the service of song in worship, editing a collection of hymns which has gone through six editions.

The English Church Missionary Society is greatly afflicted by tidings of the death of Bishop Hill and his wife, who recently left England for the Niger. Mr. Hill, together with two native Africans, Mr. Oluwolu and Mr. Phillips, were consecrated as bishops on the same day in June last, in St. Paul's Cathedral, London. With these new men in charge, it was anticipated that the work of the Church Missionary Society in the Niger region would receive a great impulse. Bishop Hill went to Africa sixteen years ago, but ill-health compelled him soon to return, and he afterward spent twelve years as a clergyman in New Zealand. Returning to England, his heart turned again to Africa, and he offered himself as a missionary. Attention was at once directed to him as successor to Bishop Crowther, and he and his associates were consecrated to this service. A telegram was received by the Church Missionary Society, January 6, from Lagos, West Africa, simply saying: "Bishop Hill and Mrs. Hill are at rest." He was a man of such faith, devotion, and ability that his loss is keenly felt by the Society which sent him to Africa.

INDIA.

PANDITA RAMABAI. — We have referred heretofore to the work of this reformer among the Hindus and to the home for widows which she founded. The institution has had an advisory board of Hindu gentlemen and the work has gone on successfully till recently, when these gentlemen began to fear that the Christian influence of the Pandita was leading her pupils to forsake the Hindu faith. They published a letter in which they said: "We have strong reasons to believe that many of the girls are induced to attend her private prayer-meetings regularly, and read the Bible, and that Christian doctrines are taught to them. Pandita Ramabai has also shown her active missionary tendencies by asking the parents and guardians of girls to allow them to attend her prayers, and, in one case at least, to become Christians themselves, and we are assured that two of the girls have declared to their elders that they have accepted Christ." Following this announcement a storm arose and a third of the pupils with-

drew from the home, though many of them left with great reluctance, forced to do so by their friends. One of the inmates, who had been saved from an evil life by Pandita Ramabai, was urged by the so-called "reformers" to return to her relatives, but she refused to do this, and hence the indignation of the Pandita's former supporters was still further aroused. The result has been that these Hindu gentlemen have withdrawn their support and have opened another home for widows which will not be in danger of being Christianized. Possibly Ramabai will hereafter feel more free from the restrictions which have more or less hampered her work in the past.

A CONTROVERSY WITH MOHAMMEDANS. — *The Church Missionary Intelligencer* for February contains an article of much interest from H. Martyn Clark, M.D., a well-known medical missionary in India among the Mohammedans, giving an account of a discussion held in May of last year at Amritsar, to which the Mohammedans were challenged by the native Christians. This challenge was issued inasmuch as certain Moslems had shown a great desire to dispute with Christians and had interfered much with their work. There was much doubt in regard to the expediency of this challenge, but after it was done it was found that the Mohammedans were in great fear lest they should be unable to find an able champion. They finally selected one who, though counted by them a heretic, is bitterly opposed to Christianity. This man, Ghulam Ahmed, has affirmed that he himself is the prophet Ahmed who was to come, denying certain prominent Moslem teachings, and setting up for a prophet and reformer. For this he had been excommunicated, but inasmuch as he vigorously assaulted Christianity and was deemed superior in ability, he was chosen and consented to represent Islam against the Christians. Elaborate arrangements were made for the discussion, which was to last for two weeks. The Christians chose as their leader one who was among the earliest living converts from Mohammedanism, and who had made the subject a life study. The discussion was held in Amritsar, on the veranda of Dr. Clark's house; admission was by ticket and hundreds who could not obtain them had to be turned away. A surging mob filled the road but was quiet and orderly, though the Mohammedans seemed to attach immense importance to the controversy. Each champion was allowed three helpers, and the disputants sat facing each other. The Mohammedans came from Lahore, Peshawar, and other parts of India. On the Christian side there was a goodly array of converts from Mohammedanism. Among the interesting features was the fact that the attack on Islam was made by those who had come out from that faith. During the two weeks through which the discussion lasted influential and able men sat listening hour after hour to expositions of the Scriptures and to such statements of Christian truth as could be presented. The Moslem champion made the usual attacks upon the Christian faith, particularly assaulting the truths of the incarnation, the atonement, the divinity and miracles of our Lord. But his friends, as well as those opposed to him, saw that he was shallow throughout. On the final day of the debate he withdrew from the meeting and performed incantations over water to secure the confusion of the arguments of the Christians. Dr. Clark affirms that, while the presentation of the Christian side was not all that could have been asked for, it still was calm, clear, and effective. And it was admitted on all sides that, both as to the argument and the spirit shown, the victory was on the side of the Christians. Ahmed, to be sure, though apparently admitting at the time his discomfiture, a few hours afterward declared that he had had a special revelation from heaven to assure him that the victory was on his side.

In reviewing the matter, after some months have passed, Dr. Clark affirms that by the discussion they have gained much and lost nothing. Verbatim reports of the discussion were issued daily and the papers were eagerly bought. The first edition went like wildfire and the second has now been exhausted. The street in which the press is situated was a mass of heads, waiting for the daily issue. The debate has

stimulated inquiry as nothing else could have done. What seems to have made the most impression was the spirit with which the Christians conducted the controversy. One of the Moslems said: "Had this been a discussion between Mohammedans, long ere now we should have been tearing each other's throats." A singular illustration of the contrast between the temper of the two parties was seen in an incident which happened during the two weeks of the discussion. While putting Ahmed forward as their champion against Christians, many of the Moslems debated privately with him in regard to his heretical views, though these views did not appear in the discussion. But so vigorous was the dispute between Ahmed's followers and the orthodox Moslems that they resolved to resort to a *mubahilla*, or a trial between two parties in which they mutually imprecate divine vengeance on the other. This ceremony is said to be a copy of what we may call "a trial by cursing," such as once occurred between Mohammed himself and some unbelievers in his prophetic claims. On this occasion at Amritsar, Ahmed and those who were opposed to him proceeded, amid a vast and excited throng, to a huge enclosure outside of the city. Every sort, shape, size, and type of Mohammedan was there. The people were gayly dressed, but looked very solemn and thoughtful. Some efforts were made to pacify the parties, but without avail. After a prayer and a sermon the two factions sat glaring at each other. Then began a series of imprecations and curses which, Dr. Clark says, are too horrible to transcribe. Ahmed's friends, forty strong men who stood by him, burst out in a heartrending wail, covering their faces and sobbing aloud, and the other party, after giving themselves to prayer with great intensity, commenced their cursings. "Lord, may this man not go hence. Change him into a bear and a monkey. Blacken his face, destroy him, destroy him! May that happen to him which in thy most terrible wrath has never yet happened to the vilest of sinners!" And so on. This cursing lasted about an hour. There was no apparent result of all this ceremony except the wearying out of both parties with their intense excitement. Ahmed wanted to have a *mubahilla* with the Christians, but they replied: "While the children of darkness may curse each other, we follow the Prince of Peace, and are commanded to bless and curse not." Dr. Clark sums up the whole matter by saying that their anticipations of good have been realized far beyond their expectations. It certainly must have been a wonderful sight to have beheld these strong men meeting every day for a fortnight, between 6 and 11 A.M., to consider the claims of Christ. It was a sign of the times in India.

AFRICA.

THE CONGO RAILWAY.—The completion of about twenty miles of this railway is an event of much importance for Africa, inasmuch as it practically assures the construction of the line from tidewater to Stanley Pool, from which point there are navigable waters for not less than 1,000 miles into the interior. The road starts from Matadi, which is the head of tidewater navigation on the Congo, and is about 120 miles from the coast. Nearly \$2,500,000 have already been spent in the construction of the railway. But the greatest engineering difficulties have now been overcome, and the process of construction the rest of the way will be much more rapid, though the line will not be completed for three or four years. Since there are these vast navigable waters above Stanley Pool, the completion of this railway will bring Central Equatorial Africa into speedy connection with the civilized world. It is expected also that the missionaries along the river will derive immense advantage in case of attacks of fever or other diseases, for they can then pass quickly either to the sea or to some other region where they may find a change of atmosphere. King Leopold of Belgium takes the deepest interest in this railroad enterprise and in its relations to the development of Africa.

NYASALAND. — The British force near Lake Nyasa, in November last, aided the chief Jumbe in his conflict with the slave-trading Kiwaura. Kiwaura was at his town, Kisamba, which was strongly walled and well located for defence. But Jumbe with his men, reinforced by the British troops, succeeded in effecting an entrance, and Kiwaura himself was among the slain. Sixty barrels of gunpowder were found in the town, with many slaves in "slave stocks," besides about 200 souls, most of them women, who had been captured from Jumbe's followers. After this fight Kiwaura's subjects offered their submission. The result of this conflict is that a great slave-trader has been killed and his forces scattered; Jumbe, who is friendly to the English, has been made the paramount chief on the western side of Lake Nyasa; the routes of travel have been rendered safe; and Jumbe has organized his forces for the further prevention of slave-trading raids.

Miscellany.

BIBLIOGRAPHICAL.

Heavenly Pearls Set in a Life: a record of experiences and labors in America, India, and Australia. By Lucy D. Osborn. New York and Chicago: F. H. Revell Company.

This is an attractive and stimulating autobiography of a devoted Christian woman, who has lived near her Saviour, and who delights to tell of his love and power manifested to her, and through her to others. Recognizing clearly the unusual gifts and graces bestowed upon her, we cannot commend her methods of work in our own or in missionary lands. We cannot help thinking that there is an error somewhere, when accounts are given of instant and complete healing obtained more than once by faith, only to be followed by repeated records of physical weakness, during one of which periods of weakness she was confined to the bed for eight months. Neither can we help believing that there is a fallacy, though wholly unperceived by the author, in the impression given that means for carrying on the good work she has done have been secured wholly without solicitation. This very story of her life, and all similar accounts which have preceded it, constitute a most effective form of solicitation which some people will feel far more than they would a direct appeal. But it is far from our thoughts to criticize. We have only commendation for the

spirit of the book and of the missionary zeal of the author, and if we cannot accept her methods, we bid her Godspeed in her work.

Among the Matabele. By the Rev. D. Carnegie. New York and Chicago: F. H. Revell Company.

The author of this book is a missionary of the London Missionary Society and has lived ten years at Hope Fountain, twelve miles from Buluwayo, the great kraal of Lobengula, king of the Matabele. This timely book, issued just when all eyes are turned upon the battlefields where Lobengula has met the English forces, is therefore the result of personal and long-continued familiarity with the people and scenes described. The rise of the tribe, its customs, character, and deeds, all modeled after those of their chiefs, are set forth in these 127 pages. Up to this time the results of Christian work have been small, but the writer, who is now on furlough in England, expects great things on his return to Matabeleland. "The club of Lobengula has been broken, the people will no longer point to Buluwayo as their final argument against confessing Christ, there will be no more slavery, woman will have some room to live. Now is the grand opportunity for Christianizing the Matabele."

The concluding chapter by Rev. George Cousins, of the London Missionary Society, on Khama, the Christian chief, tells

in brief the story of this remarkable man, and of the work he has accomplished in his settlement near the Matabele.

Preaching in Sinim; or, The Gospel to the Gentiles, with hints and helps for addressing a heathen audience. By Hampden C. DuBose, D.D., for twenty-one years a missionary at Soochow. Richmond, Va.: Presb. Com. of Publication, 1893.

Dr. DuBose has long been connected with the Southern Presbyterian Mission, and from his ability and long experience is well qualified to present valuable suggestions as to the best methods of preaching the gospel in China. Portions of the book might well serve as a treatise on homiletics for candidates for the ministry in all parts of the world. The great question before all preachers of the gospel should be, How can the message of the gospel entrusted to me be brought to the minds of men so that they shall

receive it and act upon it? This message is adapted to all men, but the method of presenting it must vary with the mental and moral characteristics of the persons to be reached. The Chinese have some peculiarities which render the conventional methods employed in other lands unsuited to them. In the street chapel, and in the work of itineration such sermons as are preached in Western pulpits would be quite out of place, and this volume of Dr. DuBose is full of suggestions which seem specially wise in reference to reaching the ears and the hearts of the Chinese. How to expose the folly of idolatry, to pierce the stolidity and overthrow the conceit and self-righteousness of his hearers, is the problem that must ever be before the missionary in China. We have been greatly interested and instructed in this bright treatise on Preaching in Sinim.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

For the Hawaiian nation: that the political excitements through which the people have been called to pass may result in binding together those of various races living at the islands; that the now recognized government may be wise in its administration of affairs; that the native churches may be quickened in spiritual life; and that, animosities being allayed, the people may acknowledge the sway of the Prince of Peace.

For Christian work in Turkey: that the prevailing unrest among the various races within the empire may not lead on the one side to oppression or on the other side to rebellion; that the missionaries and native Christians may be protected from harm and kept in the peace of God; and that the way may be opened for the unrestricted preaching of the gospel of Christ.

ARRIVALS OUT.

December 29. At Durban, Natal, Miss Laura C. Smith.

January 27. At Honolulu, Rev. O. H. Gulick and wife.

In announcing in our last issue the arrival of Miss Barker at Madura her name was not given correctly. It should have been printed Miss Lydia Gertrude Barker.

DEPARTURES.

February 24. From New York, Miss Julia W. Snow, who goes to Constantinople for temporary service in the American College for Girls.

February 27. From San Francisco, Mrs. Florence H. Learned, to rejoin the Japan Mission.

ARRIVAL IN THE UNITED STATES.

February 25. At New York, Miss Mary M. Root, of the Madura Mission.

DEATHS.

February 12. At Springfield, Mass., Rev. Aldin Grout, formerly of the Zulu Mission. (See page 149.)

February 28. At Samokov, Bulgaria, Mrs. Isabella G. Clarke, wife of Rev. James F. Clarke, of the European Turkey Mission. (See page 139.)

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The outlook in Japan. (See page 146.)
2. What the American Board has done for Ceylon. (See page 154.)
3. Village schools in India. (See page 176.)
4. The new mission in Gazaland, East Central Africa. (See page 158.)
5. Items from West Central Africa. (See page 160.)
6. The needs of the Pasumalai Seminary. (See page 162.)
7. A missionary tour in Mexico. (See page 157.)
8. A controversy with Mohammedans in India. (See page 167.)

Donations Received in February.

MAINE.

Albany, Deacon J. H. Lovejoy,	5 00
Alfred, Cong. ch. and so.	13 50
Andover, Josiah Bailey,	4 00
Auburn, High-st. ch. and so.	75 00
Augusta, Hon. Jas. W. Bradbury, add'l, 100; A friend, 55,	155 00
Bath, Central ch. and so.	29 50
Belfast, 1st Cong. ch. and so.	45 77
Boothbay Harbor, Mrs. M. Alice Beal,	5 00
Bucksport, Elm-st. Cong. ch. and so.	67 00
Ellsworth, Friends,	21 00
Harrison, Cong. ch. and so.	3 11
Limerick, Cong. ch. and so.	5 03
New Gloucester, S. H. Chandler,	25 00
No. Bridgton, Cong. ch. and so.	4 50
Otisfield, Cong. ch. and so.	16 90
So. Berwick, "H.,"	10 00
So. Paris, Cong. ch. and so.	5 00
Southport, John McKown,	5 00
Temple, Mrs. Richmond Scales, de- ceased,	5 00
Tremont, Cong. ch. and so.	2 00—502 31

NEW HAMPSHIRE.

Exeter, 2d Cong. ch. and so., of which 100 from Mrs. Cora K. Bell, to const. Mrs. ELIZA J. KENT, H. M., 199.65; Isaac S. Shute, 100,	299 65
Goffstown, Cong. ch. and so.	40 00
Hinsdale, Cong. ch. and so.	6 10
Hollis, Cong. ch. and so.	17 68
Keene, A friend,	15 00
Lancaster, Cong. ch. and so.	15 00
Littleton, S. Belle Blodgett, for native preacher,	40 00
Mason, Mrs. D. W. Morgan, for Anatolia College,	5 00
Nashua, Pilgrim ch.	74 56
No. Hampton, E. Gove,	25 00
Peterboro, Union Cong. ch. and so.	20 10
Salem, Cong. ch. and so.	5 00
Tilton, Boys' Mission Circle, for theo- logical student, Doshisha,	25 00
West Lebanon, Cong. ch. and so.	10 00—598 09
Legacies. — Exeter, Mrs. Anna W. Chadwick, add'l, by R. B. Archi- bald, Ex'r,	1,096 90
	1,694 99

VERMONT.

Albany, Cong. ch. and so.	5 00
Brattleboro, Centre Cong. ch. and so.	105 00
Lyndon, Cong. ch. and so.	10 00
Middlebury, Cong. ch. and so.	78 00
Montpelier, Bethany Cong. ch. and so.	10 72
No. Pomfret, Cong. ch. and so.	7 00
Norwich, Ellen W. Clarke,	1 00
St. Albans, Deacon S. M. Hulbert, formerly of Sheldon, a free-will thank-offering,	20 00
St. Johnsbury, A friend,	200 00

St. Johnsbury Centre, Cong. ch. and so.	4 10
Vergennes, Cong. ch. and so.	15 00
Woodstock, Cong. ch. and so.	34 46—490 28

Legacies. — Craftsbury, Rev. J. N. Loomis, by Rev. C. S. Smith, bal.	167 42
Waterford, Mrs. Anna D. Carter, by Charles Ross, Ex'r,	100 00—267 42
	757 70

MASSACHUSETTS.

Amherst, "W.,"	6 66
Athol, "C. L. W.,"	2 00
Auburndale, Cong. ch. and so., 510; "X.," 1,000; "P. L. A.," 40,	1,550 00
Boston, Park-st. ch., 1,118.90; Shaw- mut ch., 400; Highland ch., 87.12; Phillips ch. (of which 20 for Doshi- sha, 10 for Zulu, and 20 for Ana- tolia College), 50; Mt. Vernon ch., 30; Allston ch., 7.02; A friend, 200; A friend, 16; The Misses Constan- tine, for the Greek Alliance, Smyrna, 10,	1,919 04
Bridgewater, Central-sq. ch., add'l,	1 00
Cambridge, Shepard Memorial ch. and so.	610 47
Chelsea, 3d ch. "J. W.,"	5 00
Dudley, 1st Cong. ch. and so.	15 54
Easton, Y. P. S. C. E., for Japanese student,	6 25
East Weymouth, Cong. ch. and so.	30 00
Fitchburg, Calvinist Cong. ch. and so.	20 95
Florence, Cong. ch. and so.	47 15
Halifax, Cong. ch., Extra-cent-a-day Band,	11 00
Hingham, Evan. Cong. ch. and so.	22 00
Hinsdale, Cong. ch. and so.	7 39
Holyoke, Mrs. Mary E. Rust,	1 00
Lancaster, Cong. ch. and so.	8 75
Longmeadow, Rev. Geo. C. Reynolds, M.D., 10; A friend, 10,	20 00
Marshfield, 1st Cong. ch. and so.	114 13
Milford, Cong. ch. and so.	85 90
Monson, Cong. ch. and so.	23 27
No. Carver, Charles Shaw,	5 00
Norton, Trin. Cong. ch. and so.	106 04
No. Woburn, Evan. ch. and so.	20 30
Palmer, Union Evan. ch.	56 04
Reading, Cong. ch. and so.	20 00
Salem, A deceased friend,	45 00
Sheffield, Cong. ch. and so.	9 08
Shirley, Cong. ch. and so.	10 51
So. Hadley, 1st Cong. ch. and so.	23 25
So. Hadley Falls, "G.,"	50 00
Southwick, Cong. ch. and so.	4 44
Springfield, 1st Cong. ch. and so., of which 30, special gift,	100 00
Waquoit, Cong. ch. and so.	6 63
Ward Hill, Cong. ch. and so.	9 00
Winchester, 1st Cong. ch. and so., int. on legacy of D. N. Skillings,	200 00
Wood's Holl, 1st Cong. ch. and so.	5 40
Worcester, Samuel Pierce,	20 00—5,198 19

RHODE ISLAND.

Kingston, Cong. ch. and so.	37 09
Little Compton, United Cong. ch. and so.	13 72—50 81

CONNECTICUT.

Barkhamsted, Cong. ch. and so.	2 85
Bridgewater, Cong. ch. and so.	17 00
East Canaan, Cong. ch. and so.	8 18
Ellington, Cong. ch. and so.	163 20
Fair Haven, 2d Cong. ch. and so.	54 60
Fairfield, Cong. ch. and so., toward support Rev. W. P. Elwood.	50 00
Farmington, 1st Cong. ch. and so., toward salary Rev. Geo. P. Knapp.	100 00
Gilead, Cong. ch. and so.	5 00
Hartford, Asylum Hill Cong. ch., Friends, 8.25; 2d Church of Christ, 400; Wethersfield-ave. Cong. ch., 11.	419 25
Jewett City, 2d Cong. ch. and so.	14 40
New Haven, Yale Divinity School Mis. Soc.	42 00
New London, 1st Church of Christ,	11 39
Northfield, Cong. ch. and so.	15 12
No. Woodbury, Cong. ch. and so.	26 32
Old Lyme, Cong. ch. and so.	9 46
Rockville, Union Cong. ch. and so.	137 04
Salem, Cong. ch. and so.	32 00
Salisbury, Cong. ch. and so., 43; Home Class, 5.83.	48 83
Sharon, 1st Cong. ch. and so.	43 10
Somers, "C. B. P."	10 00
Somersville, Cong. ch. and so.	23 16
Stratford "E. W."	5 00
Thomaston, 1st Cong. ch. and so.	17 23
Thompson, Cong. ch. and so.	41 17
Torrington, Cong. ch. and so., D. N. Lyman,	5 00
Waterbury, 1st Cong. ch. and so.	88 39
Windham, Cong. ch. and so.	22 39
Willimantic, 1st Cong. ch. and so.	25 76—1,437 84

<i>Legacies.</i> — Bridgeport, Mrs. Mary B. Palmer, by Rev. Charles Ray Palmer, Ex'r,		1,000 00
Enfield, Mrs. Sarah King, by F. A. King,		25 00
Torrington, George P. Roberts, by Henry Gay, adm'r,		1,900 00—2,925 00
		4,362 84

NEW YORK.

Albany, 1st Cong. ch.	50 00
Brooklyn, South Cong. ch., 161.78; Church of the Pilgrims, 50,	211 78
Clifton Springs, Mrs. W. W. Warner and daughter,	10 00
Eddytown, Stephen T. Byington,	5 00
Eldred, Cong. ch.	5 75
Ithaca, Mrs. E. M. Orton,	2 00
Lockport, East-ave. ch.	64 80
Newburg, Harriet Newell Saunders,	2 00
New York, Dr. C. Irving Fisher, 25; Broadway Tabernacle, A. D. F. Hamlin, for work in Marash, 5; "W. C. C.," 5,	35 00
Saugerties, Cong. ch.	11 00
Suspension Bridge, 1st Cong. ch.	19 81
—, Receiver,	15 00—432 14

<i>Legacies.</i> — New York, Miss Hannah Ireland, add'l, by John M. Knox, Jr., et al., Ex's,		1,870 92
		2,303 06

NEW JERSEY.

Beverly, Rev. R. Taylor, D.D.	25 00
Plainfield, Cong. ch.	151 25
Westfield Cong. ch.	364 25
Woodside, —, for work of Messrs. Tracy and Bissell, India,	118 06—658 56

PENNSYLVANIA.

Braddock, Cong. ch.	5 77
Charlestown, Welsh and English Cong. ch.	6 25
Germantown, 1st Cong. ch.	14 38
Guy's Mills, Woman's Mis. Soc.	5 00
Montrose, E. Lathrop, 4; A friend, 5,	9 00
Scranton, W. R. Storrs,	65 00
Wilkes Barre, Puritan Cong. ch., "In memory of Albert Samuel,"	5 00—110 40

VIRGINIA.

Adriance, Mrs. John Diell,	5 00
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DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch., 22.66; Emily M. Seymour, 10,	32 66
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FLORIDA.

Inter Lachen, 1st Cong. ch.	17 81
Philips, Rev. W. E. Mather,	10 00—27 81

TENNESSEE.

Nashville, Whatsoever Circle King's Daughters,	2 33
Memphis, A. J. Iverson,	5 00—7 33

ARKANSAS.

Ft. Smith, Mrs. C. A. Smith,	1 00
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TEXAS.

San Antonio, M. Marty,	25 00
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MISSOURI.

Ironton, Jesse Markham,	1 50
Sedalia, 2d Cong. ch.	15
St. Louis, Pilgrim ch., 210; 1st Cong. ch., of which 50 to const. Rev. J. H. George, Ph.D., D.D., H. M., 122.69,	332 69—334 34

OHIO.

Alliance, 1st Cong. ch.	16 00
Chillicothe, Plymouth ch.	2 28
Cincinnati, Walnut Hills Cong. ch.	10 00
Cleveland, Plymouth ch., J. S. Craigie, 5; Y. P. S. C. E. of do., for Students' Volunteer Fund, 15,	20 00
Coolville, Mrs. Margaret B. Bartlett, to const. Mrs. SARAH A. COLTON, H. M.	100 00
Dayton, Central Cong. ch.	10 00
Marietta, Rev. Ira M. Preston,	46 00
Mt. Vernon, 1st Cong. ch.	40 42
Norwalk, A friend,	3 00
Oberlin, Mrs. E. B. Clark,	10 00
Rootstown, Cong. ch.	50 10
Sherwood, "A birthday offering to the Lord,"	20 00
York, Cong. ch.	25 00—352 80

INDIANA.

For deduction of 3-78 see page 173.

ILLINOIS.

Batavia, Cong. ch.	10 00
Chicago, Kenwood Evan. ch., 205.13; New England Cong. ch., 163.67; Union Park Cong. ch., m. c., 15.50; Rev. John M. Williams, 10; "P. W. S.," 25,	419 30
Evanston, Cong. ch.	45 00
Farmington, Cong. ch.	45 45
Freeport, L. A. Warner, for Africa,	5 00
Lawn Ridge, Cong. ch.	10 80
Woodburn, Cong. ch.	3 85—539 40

MICHIGAN.

Bancroft, Cong. ch.	1 00
Detroit, A friend,	50 00
Dowagiac, Cong. ch.	21 97
Grass Lake, Cong. ch.	4 99
Kendall, Cong. ch.	1 00
Lansing, Plymouth ch.	72 17
Olivet, Olivet College,	1 00
Republic, Mary Erwin,	10 00—162 13

WISCONSIN.

Eau Claire, 1st Cong. ch.	51 50
Genesee, Cong. ch.	8 00
Milwaukee, Plymouth Cong. ch.	15 50
Stoughton, Cong. ch.	7 14
Watertown, Cong. ch.	5 65—87 79

IOWA.

Decorah, 1st Cong. ch.	23 75
De Witt, C. F. Kent,	25 00
Goldfield, C. Philbrook,	5 00
Hampton, 1st Cong. ch.	29 65
Harlan, Cong. ch.	3 00
Magnolia, Mrs. Mary L. Hillis,	10 00
Mason City, Cong. ch., to const. Rev.	
FRANK G. WILCOX, H. M.	50 02
West Burlington, Cong. ch.	7 00
Woodbine, S. E. Hillis,	5 00—158 42
Legacies.—Iowa Falls, Alfred	
Woods, by W. H. Woods, Ex'r,	
interest,	62 13
	<hr/> 220 55

MINNESOTA.

Cannon Falls, 1st Cong. ch.	3 99
Lake City, 1st Cong. ch.	37 35
Minneapolis, A friend,	5 00—46 34

KANSAS.

Neosho Falls, Rev. S. B. Dyckman,	2 00
Smith Centre, 1st Cong. ch.	9 00—11 00

NEBRASKA.

Fowler, George Osborne,	3 00
Freewater, Cong. ch.	5 00
Havelock, Rev. Samuel Wood, and	
wife,	2 25
Santee Agency, EDITH LEONARD, to	
const. herself H. M.	100 00—110 25

CALIFORNIA.

Oakland, Pilgrim Cong. ch., add'l, 3;	
Kathryn Culver, 20,	23 00
Ocean View, Cong. ch.	6 00
Pomona, Hannah F. Tyler,	5 00
San Diego, 1st Cong. ch.	87 70
San Francisco, 1st Cong. ch., add'l,	
25.60; Cong. Chinese Mis. Soc., 6,	31 60
Santa Barbara, Cong. ch.	67 50—220 80

OREGON.

Portland, Hassalo-st. Cong. ch.	5 00
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COLORADO.

Trinidad, Cong. ch.	10 00
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WASHINGTON.

Dayton, Cong. ch.	10 00
Fairhaven, Cong. ch.	12 00
Puyallup, Plymouth Cong. ch.	5 00
Snohomish, Hugh Hughs,	25—27 25

SOUTH DAKOTA.

Belle Fourche, Rev. C. H. Bur-	
roughs,	2 00
Buffalo Gap, 1st Cong. ch.	4 00
Eureka, St. Matthew's ch., 4; Jacob's	
ch., 2; Friedens ch., 4,	10 00—16 00

MONTANA.

Billings, Cong. ch.	4 65
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IDAHO.

Challis, Rev. F. W. Nash,	8 86
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FOREIGN LANDS AND MISSIONARY

STATIONS.

Africa, Umzambe, Agnes M. Bigelow,	25 00
Bulgaria, Samokov, Rev. James F.	
Clarke,	15 00
Italy, Florence, A friend,	50 00—90 00
Legacies.—England, So. Liverpool,	
John Carow, by Jas. A. Roosevelt,	
of N. Y., Ex'r,	10,913 55
	<hr/> 11,003 55
Total of Donations and Legacies to	
this point,	28,898 37
Less amount returned to Fairmont,	
Ind.	3 78
	<hr/> 28,894 59

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part,	10,621 73
For trav. expenses, salaries, and	
housekeeping at Constantinople,	
bal.	388 55
For trav. expenses of Miss Julia W.	
Snow,	238 73
For work of Miss E. M. Stone,	66 00
For bal. of outfit of Miss Belle	
Nugent,	75 00
For housekeeping of Miss S. M.	
Howland,	75 00—11,465 01

From WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

<i>Treasurer,</i>	3,000 00
	<hr/> 14,465 01

MISSION SCHOOL ENTERPRISE.

MAINE.—Albany, Y. P. S. C. E., 2; Alfred,	
Y. P. S. C. E., 12.06; Camden, Y. P. S. C. E.,	
1.50; Cumberland Centre, Cong.	
Sab. sch., 10; Fryeburg, Y. P. S. C. E.,	
6.25; Harrison, Y. P. S. C. E., 1.51; New	
Castle, Y. P. S. C. E. of 2d Cong. ch.,	
3.25; No. Bridgton, Y. P. S. C. E., 63c.;	
Oxford, Y. P. S. C. E., 1.50,	38 70
NEW HAMPSHIRE.—Colebrook, Y. P. S. C. E.,	
5.15; East Jaffrey, Y. P. S. C. E.,	
4.40; Enfield, Union Y. P. S. C. E., for	
Japan, 4; Farmington, Y. P. S. C. E., 25;	
Hill, Y. P. S. C. E., 2.25; Jaffrey Centre,	
Y. P. S. C. E., 10; Keene, Y. P. S. C. E.,	
of 1st Cong. ch., 5; Lyme, Y. P. S. C. E.,	
10; Rindge, Y. P. S. C. E., 12.11; Wal-	
pole, Y. P. S. C. E., 5,	82 91
VERMONT.—Bethel, Y. P. S. C. E., 2.20;	
E. Fairfield, Y. P. S. C. E., 5; Manchester,	
Y. P. S. C. E., 8; Newport, Y. P. S. C. E. of	
1st Cong. ch., 15; Rutland, Cong. Sab.	
sch., 20; St. Johnsbury, Y. P. S. C. E. of	
South ch., 8.40; Salisbury, Y. P. S. C. E.,	
7.75; Waterbury, Cong. Y. P. S. C. E.,	
5.11; Westford, Union Y. P. S. C. E., 5,	76 46
MASSACHUSETTS.—Ashfield, Y. P. S. C. E.,	
3; Ballard Vale, Y. P. S. C. E. of Union	
Cong. ch., 4; Boston, Old South Sab. sch.,	
for pupil, Marsh, 50; Brookline, Bethany	
Y. P. S. C. E., 23; Clinton, Y. P. S. C. E.	
of 1st Cong. ch., 10; do., Junior do., 2.50;	
Danvers, Maple-st. Y. P. S. C. E., 15;	
Fall River, Y. P. S. C. E. of Central ch.,	
6.50; Fitchburg, Y. P. S. C. E. of Calvin-	
ist Cong. ch., 15.28; Halifax, Y. P. S. C. E.,	
2.10; Holden, Nellie M. Moore, for	
Africa, 2; Lowell, Y. P. S. C. E., High-	
land ch., 8; Ludlow Center, Y. P. S. C. E.	
of 1st Cong. ch., 5; Maynard, Y. P. S. C. E.,	
5; Middleton, Y. P. S. C. E., 1.65;	

Monterey, Y. P. S. C. E., 5; Newton, Y. P. S. C. E. of 1st ch., 4.75; No. Beverly, Y. P. S. C. E. of 2d Cong. ch., 8.03; No. Cambridge, Y. P. S. C. E., 10; Northfield, Y. P. S. C. E., 5; Pittsfield, Y. P. S. C. E., Extra-cent-a-day, 12.80; Rochester, Y. P. S. C. E. of 1st Cong. ch., 5; Springfield, Y. P. S. C. E. of Hope ch., 10; do., do. of North ch., 7.65; West Springfield, Y. P. S. C. E., 5; Worcester, Union ch. Sab. sch., 50,	
RHODE ISLAND.—Howard, Y. P. S. C. E., 3.50; Providence, Y. P. S. C. E. of North Cong. ch., 4.53,	
CONNECTICUT.—Bridgeport, Y. P. S. C. E. of South Cong. ch., 10; Danbury, Y. P. S. C. E., for Japanese student, 10; Darien, Y. P. S. C. E., 2; Hartford, Warburton Chapel Sab. sch., for Turkey, 14.80; Hebron, Y. P. S. C. E., 12.50; Ledyard, Cong. Sab. sch., 7.10; New Milford, Y. P. S. C. E., 7; Rockville, Union Cong. Sab. sch., for High School, Bardezag, 26.75; Thompson, Cong. Sab. sch., 10.20; do., Y. P. S. C. E., 3.25; West Cornwall, Y. P. S. C. E., 10,	
NEW YORK.—Binghamton, Y. P. S. C. E. of 1st Cong. ch., 3.10; Buffalo, Y. P. S. C. E. of 1st Cong. ch., 12.14; do., do. of Niagara-sq. People's ch., 5; New York, Y. P. S. C. E. of Pilgrim ch., 25; do., Broadway Tabernacle Morning Sab. sch., 35; do., Mt. Hope Cong. Sab. sch., 4; Richmond Hill, Y. P. S. C. E. of Union Cong. ch., 1.12,	
NEW JERSEY.—Bound Brook, Y. P. S. C. E., 10; Woodbridge, Y. P. S. C. E., 2.20,	
PENNSYLVANIA.—Braddock, Cong. Sab. sch., 7.10; Pittston, Y. P. S. C. E. of 1st Cong. ch., 1.64,	
DELAWARE.—Franklin, Y. P. S. C. E.	
DISTRICT OF COLUMBIA.—Washington, 1st Cong. ch., for pupil, Samokov,	
TENNESSEE.—Jonesboro, Y. P. S. C. E.	
MISSOURI.—Carthage, Y. P. S. C. E., 4; Kidder, Y. P. S. C. E., 4; Springfield, Y. P. S. C. E. of Ger. Cong. ch., 2,	
OHIO.—Chillicothe, Plymouth ch., of which 1.94 from Sab. sch., 50c. from Y. P. S. C. E., and 46c. from Junior do., 2.90; Cleveland, Y. P. S. C. E. of Euclid-ave. Cong. ch., 20; do., Pilgrim Cong. Y. P. S. C. E., 3.52; Kirtland, Y. P. S. C. E., 2; North Madison, Y. P. S. C. E. of 1st Cong. ch., 5; Painesville, Y. P. S. C. E. of 1st Cong. ch., 5; Rootstown, Y. P. S. C. E., 12.52; Windham, Y. P. S. C. E., 2.50,	
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NEBRASKA.—Clay Center, Y. P. S. C. E.	208 33

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8 30 NEW HAMPSHIRE.—Claremont, Cong. ch. and Sab. sch., for work of Rev. A. W. Clark,	30 88
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3,928 45

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MASSACHUSETTS.—Dedham, 1st Cong. ch. and so. 25 00

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BULGARIA.—Samokov, Rev. J. F. Clarke, 20 00

549 15

Donations received in February, 32,067 26

Legacies " " " 17,135 92

49,203 18

Total from September 1, 1893, to February 28, 1894: Donations, \$267,748.07; Legacies, \$60,839.02= \$328,587.09.

FOR YOUNG PEOPLE.

SOME SCHOOLS IN AHMEDNAGAR, INDIA.

BY REV. ROBERT A. HUME, OF AHMEDNAGAR.

REV. DR. F. E. CLARK, President of the United Society of Christian Endeavor, in a recent letter to *The Golden Rule* spoke of a visit he made in February, 1893, to a day-school for Mângs — the lowest class in Western India — in Ahmednagar as showing the great value of village mission schools. On the next page there is a photograph of that very school. The circumstances under which it was organized and carried on were these : —

The Mângs living in the Mâli Wâdâ quarter, south of the city, had long been asking for a school for their children. For various reasons they had not gotten it. But at the close of 1891 a good many men of the Mâng caste living in the suburb north of the city became Christians. One of them, named Tâtyâ, thirty-three years old, had been a gambler, drunkard, and thief. These Mângs had been such suspicious characters that every night, at some hour or other, the police visited that hamlet and called the roll of its people to make sure that they were not off stealing or doing other evil somewhere. If any one did not answer to this roll-call, at whatever hour of the night the police might come, he was assumed to have been guilty of some mischief and was punished. Not one of those Mângs could go to another town without a note from the police of Ahmednagar to the police of the place to which he was going, and there he had to be under the watch of the police.

When Tâtyâ became a Christian he became a changed man. Among other things he wanted to do something for his own people. He was one of the few Mângs who had had some education, and so he was capable of teaching a school. One thing which he undertook was a school for the Mângs in the Mâli Wâdâ, south of the city. He told the people why he had become a Christian and that he would open the school for their children which they had long wished. In the picture he is seated in the middle, with a white cloth around his head. A very small building was given by one man, which, with trifling expense, was made fit for use. When this leaked badly a small grass hut was built by the people, though the missionary gave about a dollar for some materials. When Dr. Clark visited the school the hut was too small and close, so the school was being held under a tree.

For some time Tâtyâ tried to carry on the school and also to do his regular work, which was that of a watchman. When both tasks could not be properly done he kept on with the school, for which he received five rupees, that is, about \$1.65 a month. Afterwards his wife, Rangubai, who is seated at the extreme left of the picture, began to help in carrying on the school. Her work is getting the children to school at the right time, because the people have no

clocks and no regular habits; helping the children to wash their hands and faces and comb their hair; teaching Bible verses; and otherwise lending a hand. For this she receives two rupees a month, that is, about sixty-five cents.

For the first part of 1893 I carried on the school as well as I could. The



SCHOOL OF MANGS, AHMEDNAGAR.

Young Women's Missionary Society of Straight University, New Orleans, sent twenty dollars with which to support the school for the last eight months of the year. That school was carried on for a year for less than thirty dollars! For convenience, the photograph was taken on the steps of the Girl's Boarding School

of the mission, but the poverty of those Mângs may be inferred from the looks of the children. In this school the children are taught Bible verses and stories, Christian truth, how to pray, reading, arithmetic, order, regularity, respectfulness, and such things.

When that photograph was taken the school had been carried on only a few months, and comparatively little gain had been made in manners or studies. The picture opposite shows a school only a few rods from the first school, but one which had been maintained for several years. This school also is in the Mâli Wâdâ quarter of Ahmednagar, a school begun and carried on by Mrs. Hume, wholly for girls. At first the appearance of these girls was like that of those in the former school. But by continued attendance at school, some of them have progressed fairly well in studies and in good habits. They are also taught singing and sewing. The teacher, seated in the middle of the picture, is a woman named Anubai. The blind man at the right is the one who goes from house to house to call the girls to school at the proper hour. He is also responsible for having the hands and faces of the girls washed and their hair combed. The boy near him is the teacher's son. An effort is made by the teacher and missionary to dissuade parents from having these girls married while very young, because when the marriage ceremony has been performed for a girl she usually has to stop going to school, since she has to spend a part of her time at her mother-in-law's.

The third girl seated on the bench, counting from the right, in front of the blind man, is a leper girl, named Râhi Govind, the only leper in the school. The beginning of this dreadful disease can be seen in her swollen nose and face. Her fingers also are swollen and her skin is rough and scabby. After careful inquiry by a learned medical commission, the Indian government has decided that it is not best to try to separate lepers from the rest of the community. This girl associates with others out of school, and it is not considered amiss for her to come to school. Probably there is a dull pain and burning in her body much of the time.

One of the worst habits of many people in India, especially of the lower castes, is the use of bad words. One day I asked this school: "Is there any girl here who has given up using bad language?" Immediately the blind man answered: "Yes; Râhi Govind." That was the leper girl. Then I asked the girls: "Has Râhi given up using bad words?" and they said, "Yes." What a comfort it was to hear that that little leper who will never get well, but probably will have her finger ends and nose drop off when the disease is much advanced, and who can have no outward comforts, had begun to be a better girl through the influence of that school! The girl standing almost back of the teacher, with a lighter garment on, is named Manzulâ. She has now been taken from this school and placed in a large boarding school.

Not only are the girls themselves helped in such a school, but an influence for good goes into their homes and affects many others. The teacher and Bible-women visit the mothers and girls, and hold services now and then. Occasionally the missionary lady visits them. This school receives a government grant to help meet its expense. It costs the American Board about \$50 a year. Most of the village schools of the Marathi Mission cost from \$40 to \$60 a year.

The picture on the next page shows a group of boys who have been brought from village schools in the district west of Ahmednagar and who are now studying in boarding schools in Ahmednagar, some of them in the High School. They are likely to become useful Christian men. But the



MĀLI WĀDĀ GIRLS' SCHOOL, AHMEDNAGAR.

beginning of their power was in the village school. But for this these boys and hundreds of others would be ignorant idol-worshippers.

The majority of the most intelligent members of the Marathi Mission and most of the agents of that mission are men and women whose first upward steps were taken in such village schools. Also, most of the churches of the

mission are directly due to these schools. In some towns a school has been carried on for years without a church being organized there, while in other cases a church has soon grown up. In the *Missionary Herald* for August, 1889, page 345, there is an illustrated article showing how one church grew out of such a school. Christian Endeavor Societies are also springing up in connection with those Indian churches and those schools. Therefore any such society or church



SOME BOYS IN BOARDING SCHOOLS, AHMEDNAGAR.

which springs from a school supported by some home society will be largely the fruit of this gift.

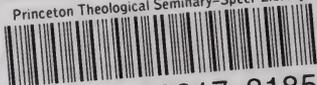
Dr. Clark has well urged every Congregational Christian Endeavor Society to take the whole or a part of one such village school in some mission of the American Board, as a part of its missionary work for 1894. Some of these schools are being closed for lack of funds. Let every Endeavor Society lend a hand for this good work, and send the money as soon as possible to the Treasurer of the American Board, L. S. Ward Esq., Congregational House, Boston, Mass.

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